

It is a Roman Catholic!
Roman Catholics!

Discourses of Religion,
BETWEEN A
MINISTER
OF THE
CHURCH of ENGLAND,
AND A
Country-Gentleman.

WHEREIN
The chief Points of CONTROVERSY
Between the
Church of *England* and *Rome*
Are Truly stated and Briefly discuss'd.

Veritas Domini manet in aeternum. Pl. cxvi. v. 2.

L O N D O N,
Printed in the Year MDCCXVL

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Director of Religion

LETTER

OF THE

CHURCH OF ENGLAND

AND A

COUNCIL

OF THE



The British Museum

Between the

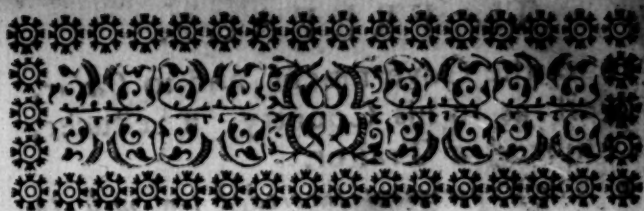
Church of England and the

the Trinity and the Bishop of London

the Trinity and the Bishop of London

LONDON

Printed in the Year 1844



THE PREFACE.

I.



THE Union of Christians in Charity and Truth, which all good Men desire, and the Peace of Christendom can never be restored, till Controversies of Religion be truly, fairly, and honestly Stated. Which, as it cannot but recommend all Endeavours of this kind to Men of Sense; so it shews, that wilful Misrepresenters ought to be esteem'd the common Enemies and Disturbers of Mankind. Yet it is a Trade both of Ancient and Modern Use. 'Tis the Black Art, which the Father of Lyes confidently tried upon the Author of the Christian Religion: Setting him forth to the People, as a prophane and wicked Spirit, a Breaker of the Sabbath, an Enemy to all that is sacred,

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even to the Government and to Cæsar, as well as to his Country, a Seducer, a Conjurer, a Traitor.

2. *The Experiment succeeded too well to be laid aside. It stop'd the first Growth of the Gospel, and has been used, I dare not say improved, against it ever since; tho' there be no Year, and perhaps few Weeks, but furnish still the little ones and the Illiterate, with fresh Instances of it under a religious Cover. Christianity no sooner appear'd beyond Judea; but the Heathens were taught to believe, that a Man could not be a Christian, without being a Villain; without being an Enemy to Religion, to the Laws, and to his Prince; without Idolatry, Superstition, and Treason. And there are yet vast Empires in the World, in which the Gospel is as black as Popery. Which, I fear, may almost pass for a melancholy Demonstration of these Two Points.* 1st, *That Truth always was, and always will be in Contempt.* 2^{ly}, *That of all its Adversaries, Misrepresentation is the worst.* 'Tis Lucifer's darling Evil, the Sister of Hypocrisy, the Nurse of Errors, the Daughter of Envy, the Mother of Perdition, Heresy, Hatred, and Hell.

3. *Perhaps the following Discourse may contribute to let a judicious Reader see, how*

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how far this Harpie has, or will endeavour to poison the Press and Pulpit. But if the Air be distemper'd, 'tis hoped the Infection is not Epidemical. However the Interlocutors have made their Quarantain. So that you need not examine from what Part of Utopia they come. The Minister has too much Sense and Honesty, to insist upon Calumnies; and his Adversary being only or chiefly upon the Defensive, has no great Temptation to it. The first is a fair Disputant; the latter is so much of a Scholar, as to know the chief Grounds and Principles of his Religion. The Design is to state the principal Controversies, with some short Proofs on either side. This the Parties do by a joint Consent; excepting only the Preliminary Discourse, which is here inserted.

Cath. Your Friend's late Present, upon the Fifth of November, is Admirable. But what I am most taken with, are the pretty Airs, the Preacher gives himself now and then, especially towards the End, when he comes to sum up the Evidence, viz, That Satan outdid himself when he invented Popery; which (1) in many Points is

(1) Mr. Sutcliffe in his Survey of Popery.

How Popery represented by Mr. Sutcliffe and others. more absurd and abominable, than the Doctrine of Mahomet. To the Images of the Cross and Crucifix, they give as much Honour as they do to

God; and speak more blasphemously of the Holy Scriptures, than the Turks or Saracens. As the Gentiles had one principal God, and divers demy and inferior Gods, so have the Papists. They (2) have the same Opinion of the Saints, as the Gentiles had of their false Gods. And in many Points have exceeded the Gentile Idolaters in all Wickedness, Foolishness, and Madness. They believe (3) that the Gospel is but a Fable of Christ. That the Pope may check, when he pleases, the Epistles of St. Paul, and controll any thing avouch'd by the Apostles. That Whoredom is allow'd all the Year long, and another Sin for June, July and August, which you must not know, &c. That the Bishop of Rome is a God. That there is not

(2) Book of Homilies.

(3) The Reverend Father John, sometime Lord Archbishop of York, in his Book written for the Use of a Lady to preserve her from the Danger of Popery.

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any Sin, but is or may be indulg'd amongst us; and scarce a known Sin, but there is a known Price for it; and at our Market-rate, you may commit them when you will. They (4) commend to the World divers counterfeited Books, full of Fables, Blasphemies, and Contrarieties, as Parcels of the written Word of God, and believe in them as Holy Scripture it self, as the Gospels of St. Nicodemus, of St. Thomas, &c. They (5) promise Heaven to their Followers, so they profess and set forward the Pope's Cause, whether they be Murderers of Kings, or Massacrers, or Rebels, or filthy Whore-mongers, or Sodomites. The Conclusion is, that the Fifth of November ought to be, in this Island, a Calendar-Feast, as long as the Twenty fifth of December. That our Posterity may have a yearly Conviction, that Popery is the most flagitious of all Religions, and Bloody Papists the most detestable of Men.

(4) Thomas Beard D. D. in his Book entituled *Antichrist the Pope of Rome*.

(5) Mr. Sutcliffe.

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Min. The Attempt was villanous and wicked in the highest degree.

Cath. So was Judas's Fact. But it was not therefore an Apostolical Conspiracy. And King James I, in his Declaration against that Plot, acknowledges, that the Generality of his Catholick Subjects abhor'd it no less than himself. Where then is the Justice of a General Accusation? Can the Villany of a few Wretches, acting against the Principles of their Religion, be charg'd upon it by any one that fears God? You detest the barbarous Attempt; so do I. You would have it always remember'd; so would I. The Pulpits do well to thunder against it. But then the Bolts should be directed so, that they strike not the Righteous with the Wicked. And if Religion must needs be struck at, He that is without Sin among you, let him first cast a Stone at her.

Min. The Preacher instances in many other Barbarities. But because he does not quote his Authors, I am content to suppose, he speaks by Hearsay; or at least, that the Members of your Church are not villanous by Principle.

Cath.

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Cath. His last Inference is the undeniable Necessity, he thinks there was of a Reformation. Of Reformation.

Min. That the Church may stand in need of a Reformation of Faith and Worship, the calamitous Times of the Synagogue fully evince.

Cath. Perhaps so, if the Church and Synagogue be the same thing; that is, if Christians be Jews. But if the Church be built upon as much better Promises, as Christ is better than Moses; if Believing the Holy Synagogue was not any Article of the Jewish Faith; the Consequence is not so good as some Writers suppose. And if the Catholick Church be, what the Scripture says of it, the Pillar and Ground of the Truth; to reform her Belief, is to reform the Faith which was once deliver'd unto the Saints, *St. Jude v. 3.* Had Luther aim'd at a Reformation of Manners, the vicious Age, in which he lived, would have found Matter enough for his Zeal to work upon. But he and his Germans (it seems) took another Course. (6) *We Ger-*

(6) Ser. de ven. Sacramento, contra Fanaticos,
A 5 apud

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Germans, says he, run madly after any thing that's New; and the more extravagant it is, the more violently we pursue it. Besides, it was somewhat odd, that Luther should confess, as he certainly does (*Lib. de Missa Angulari & Unditione Sacerdotum, Wittembergæ edita*) that he learnt Part of his Reformation, viz, the Laying aside of private Masses, from the Devil.

Min. Perhaps he had too much Wine in his Head, when he writ that Treatise.

Cath. It may be so. But if the Pope had publish'd such a Decretal; and yet the People had been so furious as to joyn with him in it; would not this have pass'd with some for a *Demonstration*, that Popery is not the Religion of Jesus Christ, but only the Product of a vicious Age? Besides, was it any great Argument of Zeal, that the Ecclesiastical Reformers, in all Countries, began the

apud Hospin. Nos Germani tales homines sumus; ea, quæ nova sunt, affectamus, & avidè arripimus, & insani mordicus retinemus; & quo quis nos vehementius reprimat, eo furiosiores reddit. — Hæc res Diabolo magnam esset occasionem, ut nullum adeo monstruosum somnium possit proferre, cujus non inveniat Assensum; & hos quidem eo citius, quo id, quod assert, est absurdius & ineptius.

Refor-

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Reformation by breaking publickly their Vows of perpetual Continency? Is there so much Piety in Sacrilege? Or, can the Breach of the most sacred and solemn Vows be esteem'd the Work of God without Blasphemy? Again, it has lately been (7) proved, I think with sufficient Evidence, that the Reformers here made as bold with the Bible, as they did with their Vows; and obliged it to vouch for their Intemperance. And if the Oath introduced by Henry VIII, and continued till the late Revolution, be a wicked Oath, as Mr. Steven (8) calls it; the Protestant Clergy of all the Churches in England, have been perjur'd for many Generations, ever since the Reformation began.

Min. Mr. Steven is not infallible. But now the Reasons for the Reformation are so notorious to the World, that nothing but a perverse Humour can hold a Man of Sense in the Old Religion. Especially 'tis my Admiration, that you, a Man of a good Family, of fair Credit, and of a handsome Estate, should rather chuse to be exposed to double Taxes, to publick Contempt, and to the Mer-

(7) Of the Church. p. 140. (8) Notes upon an Essay for Catholick Communion p. 199.

cy of the Government ; than secure your self and your Family, under an inviting Prospect of great and noble Preferments, by embracing a Reformation so easy and honourable, as ours is in all respects. I often wonder at our late Schismaticks, the Presbyterians and Quakers ; but much more at you of the old Religion.

Why Catho-
licks firm to
their Reli-
gion. *Cath.* Sects, which are either Approved or Tolerated by the Laws, may either stay at home and enjoy their Humour, or follow their Interest to the Church. But a Catholick must neither love God nor himself, if any thing but Conscience makes him steady to his Religion.

Min. Pray, let me know some of the Reasons, that make you so averse to the Reformation.

Cath. It seems to me, that the first Reformer or first Separatist from the Old Religion, can never believe his Creed. Suppose you had lived in the last Century but one, and had begun a Reformation anno 1517, with that very Set of Protestant Maxims for which you argue ; could you think your self in a safe way now, if you could not then have believ'd your Creed ?

Min. No : That's impossible.

Cath.

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Cath. Yet it seems to be the Case. For one Article in the Creed is this: *I believe the Holy Cath. lick Church, that is, I believe there is a Holy Catholick Church, in the Communion whereof I expect Salvation, and which is therefore call'd the Communion of Saints. Is not this true?*

Min. Go on, Sir.

Cath. Now 'tis evidently impossible, the first Reformer should either be the *Catholick Church*, or the *Communion of Saints*. Some more *Ancient Church* therefore, from whose Communion he is separated, must necessarily be the *Holy Catholick Church*, in whose Communion Salvation is to be expected.

Min. Have you any other Motive?

Cath. Secondly, Every Reformer of the Church's Faith, makes himself wiser than his Creed, (I mean, than the *Catholick Church*, which he there professes) and the Supreme Judge over the *Catholick Church*, which he pretends to Reform. Did not the first of all Reformers, whose Name is Recorded *Acts viii. v. 18*, when he undertook to Reform the Bible, and the Faith once deliver'd to the Saints, make himself the Supreme Judge of both? And can any Mortal think himself wiser than the
Church

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Church of God, without having a good Stock of Malice, Pride, or Ignorance?

Min. Have you any more to say?

Cath. My third Reason is, that if even a seeming Contradiction, a seeming Impossibility, could justify a Reformation of Faith and Worship (and must not a Reformer be extremely impudent, if he carries his Pretensions higher?) Luther might have done well to Reform the Creed, as well as the Church. For to natural Idea's it seems as impossible that God should be Man, or that Three Divine Persons should be one God; as it is that an Acorn should be an Elephant, or that Three Merchants should be one Man.

Min. Have you done?

Cath. A Fourth Reason is this: That a Reformation of the Church's Faith and Worship, seems evidently repugnant both to the Principles and Practice of the Faithful in all Ages. Let us constantly adhere to the Doctrine we have receiv'd, *Nihil innovetur nisi quod traditum est*, was the Golden Rule of Antiquity, when nothing hinder'd the Holy Martyr St. Cyprian from making a National Reformation, but that he knew how great a Sin it would be, to be in a separate Communion from the Catholick Church. No

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one in the Third Age could remember, in what Sense the Apostles had explain'd their own Writings, and *the Faith first deliver'd to the Saints* ; but every one remember'd, how they were understood by their own immediate Predecessors ; which was the Ground of a *General Agreement*. From which Agreement who-soever departed, was by all judg'd an *Heretick*, that is, a *Reformer*.

Besides, if Christ has promis'd to be with his Apostles and their Successors for ever ; a *Reformer* may as well undertake to teach the *Scripture* what it is to say, as to teach the *Standing Church of all Ages*, what She is to believe.

Lastly, It is but too apparent, that, what you call the *Reformation*, set open the Flood-gates 1st, To a General Inundation of broken Vows. 2^{ly}, To such a Deluge of Impiety, Profaneness, Irreligion, Deism, and Atheism, as were never heard of in the Days of our Catholick Ancestors ; besides an innumerable Spawn of Heresies, of which your own (9) Authors complain. Indeed when every Man has the *Vanity*, to think himself wise enough to be *Supreme Judge* over all *Mankind in Controversies of Religion* (an

(9) See Dr. Walton in the Preface to his Polyglots, &c. essen

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essential Property to a Reformation of Faith) the Case is too like that of *Lucifer*, to have a happy Issue. I have other Reasons yet. But you must give me leave to be *positive* in this, that I will not dispute with you.

Min. You'll discourse at least.

Cath. Not of Religion, Sir, if you please.

Min. Pray, why so very resolute? Can we treat of any thing better?

Cath. I was lately unawares engaged with a nimble Disputant, about *Oral Tradition*. We seem'd to go hand in hand. When presently my Gentleman bolts over Fourteen Hundred Years at once, and bids me follow him. I made what haste I could. But before I could reach him, he had shot himself down to the Tenth Century. And then began to skirmish with *Holy Water*, with the *Inquisition*, with *St. Brigit's Revelations*, *St. Peter's Chains*, and *St. John Baptist's Head*. There I made sure to find him; but he was gone to *Purgatory*. And that Climate being somewhat too hot, he turn'd off short to the *Deposing Power*; but took care to take *Invocation of Saints*, *Communion in one kind*, *Images*, *Reliques*, and *Transubstantiation* in his way. So that, in less than an Hour, he ran over all the

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the *Principal Controversies* between the Two Churches (as if he had been running the Gantlet) and near twice the Number of *School-Opinions* besides. All which, he ingeniously transform'd into *Articles of Faith*; and mis-stated almost every Point of real Controversy. This gave me such a Disgust to all Disputes of Religion; that I will never be wheedled into them again, unless the Chief Points of Controversy be all stated before-hand.

Min. That would be an endless and needless Trouble.

Cath. Upon any other Terms; I must beg your Pardon.


Min. Rather than disoblige so worthy a Friend, I am content to submit to your Pleasure. Upon this, the Questions to be stated, were by common Consent drawn up in this Order.

1. Of being saved in any Religion. 2. Of the Church. 3. Of the Unity of the Church &c. as follows.

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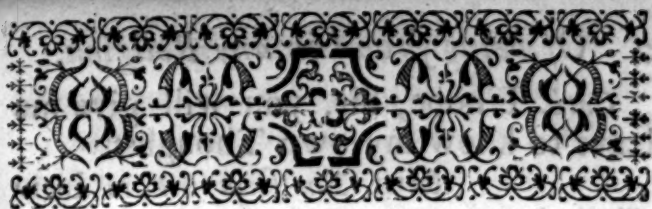
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DISCOURSES
O F
RELIGION,

Between a Minister of the Church
of *ENGLAND* and a Country
Gentleman.

S. I. First Discourse.

Of being saved in any Religion.

Min.  *AT not any one be saved
that fears God and loves
him as he ought?*
Catholick. Yes.

Min. *Why then do you not Conform to
our Religion?*

*Cath. 'Tis the Fear of God that hinders
me.*

Min. *No, 'tis the Fear of the Pope, and
of his Emissaries the Priests.*

B

Cath.

2 *Of being saved in any Religion.*

Cath. I hope, Sir, you will give me leave to know my own Thoughts.

Min. You seem not to know
All Sin is your own Interest. But the Rule,
not against by which every Man must be
a Man's judged, is his Conscience. And
Conscience. whosoever follows that, is sure
to be saved.

Cath. Do you then suppose the *Pharisees* in Heaven? Or any of those bloody and impenitent Villains, who persecuted the Martyrs, the Apostles, and the Son of God to death?

Min. 'Tis likely they all sinn'd against their Consciences.

Cath. Why think you so?

Min. Because they sinn'd.

Cath. I cannot see how that can be a good Reason. The Scripture says, *There is a way that seemeth right unto a Man: but the End thereof are the ways of Death,* Prov. xvi. v. 25. S. John xvi. v. 2, *The Time cometh that whosoever killeth you, will think that he doth God service.* 1 Cor. ii. v. 8, *Had they known it, they would not have Crucified the Lord of Glory.* Acts iii. v. 14, 15, 17, *Ye deny'd the Holy One, and the Just, and desir'd a Murderer to be granted unto you, and kill'd the Prince of Life, &c.* And now, Brethren, I know, that through
Igno

Of being saved in any Religion. 3

Ignorance you did it, as did also your Rulers.

Min. Can any one fall into Hell, by following his Conscience?

Cath. If the Blind lead the Blind, both shall fall into the Ditch, S. Matth. xv. v. 14. Con-
science is only a Man's Judg-^{Why a Man's} self may be a
ment or his Opinion of Things. Sin. ^{Conscience it} damnable

Which proceeds too oft from unreasonable Prejudices, from a sinful and criminal Ignorance, from Malice, Hatred, Envy, from the most inveterate Passions, from an obstinate Will. If no one's Conscience leads him to Hell, for ought I know, Pharaoh may be a Saint, so may the blind Jews, of whom the Prophet said, Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and Convert and be Heal'd, Is. vi. v. 10. If then we may believe the Scripture, there are two sorts of Sinners. Some act against their Conscience. In others their Conscience it self is a Sin. Some see the Light, and have not Courage to follow it. Others either Neglect to open their Eyes, or shut them wilfully, and rebel against it, Job xxiv. v. 13. For every one that does Evil, hates the Light, S. John iii.

4 Of being saved in any Religion.

v. 20. Of such as these it is said, that if the Gospel be bid, it is bid to them that are lost : In whom the God of this World has blinded the Minds of them which believe not, 2 Cor. iv. v. 3. 4: And S. Mark xvi. v. 16, He that believeth not, shall be damned.

Min. There are some good in all Religions.

Cath. If so, there are not only good Jews, and good Turks ; but also good Heathens, good Infidels, and good Idolaters. And why not good Atheists ? For an Atheist may behave himself innocently betwixt Man and Man, and neither do nor wish any harm to others.

Min. Perhaps you think none Good, but those of your own Religion.

Cath. I think none Good, *Who truly* but such as either Know the Good. right way of serving God, or Desire to know it. And that none can be in a State of Salvation, but only those, who are join'd in Faith and Communion with the Church of God, either in Effect or in the unfeign'd Disposition of their Hearts. So that God,

Such as are either Careless or Wilful in Matters of Religion, cannot be saved. who is the searcher of them, sees they are neither Careless, nor Wilful in Matters of Religion. But in spite of all the Allurements of this World, would

Of being saved in any Religion. 5

would readily embrace both the Faith and Communion of his Church, if they had Light enough to discover it. Have you any thing to say against this?

Min. *Provided you do not mean your own Church, I am Content.*

Cath. That's not the Question at present: But 'tis this, whether, as Men by the Grace of God may be saved in any Country; so they may not also be saved in any Religion, at least if they be Christians; without being inroll'd in the outward Communion of the *Catholick Church*, which we profess in the Creed.

Min. *In this our best Writers agree with you. King James I. in his Letter to Cardinal Perron, confesses, that "no Salvation ought to be expected out of the "Catholick Church. And the learned Dr. Pearson says with S. Cyprian, "As "none were saved from the Deluge, "but such as were within the Ark of "Noah . . . So none shall ever escape "the Eternal Wrath of God, which be- "long not to the Church of God. Exposit. of the Creed, an. 1669, p. 349. Nei- ther do I doubt in the least but this is True. For 1st, Of all the Servants of God there is only one Spirit, and one Body, one Lord, one Faith, one Worship, and one indivisible*

6 Of being saved in any Religion.

Law; of which he that Offends in one Point, is Guilty of all, S. Jam. ii. v. 10. 2ly, There seems to be no great Reason, why the Catholick Church should be a Part in the common Creed, if any one could be saved out of it.

Cath. Is it dangerous then for a Christian to be bred up in a wrong Religion?

Min. The most that can be. 1st, Because he cannot be saved, unless he has invincible Ignorance of his being in the wrong. 2ly, How few have this Ignorance God only knows. But 'tis certain, they have it not, who in Matters of Religion are either Wilful or Careless; who are govern'd by any sinful Passion, by Humour, by Interest, or by unreasonable Prejudices. 3ly, Neither can any be saved by invincible Ignorance, unless they have also true Repentance, an humble and entire Fear of God, and a saving Faith in Jesus Christ. 4ly, Tho' to be in a wrong Religion by invincible Ignorance be not a Sin, yet it may easily be (and, 'tis to be fear'd, generally is) the occasion of a Man's Perdition; by depriving him of those Helps and Means towards his Salvation, which the true Religion would have furnish'd him with.

Cath.

Of being saved in any Religion. 7

Cath. I am entirely of your Mind, and only wish, we may agree as much in all other Matters.

Min. 'Twill be your Fault, Sir, if we do not. Shall we call in another Cause?

Cath. Or rather defer it, till I have the Honour of your next Visit. For I would not be cloy'd with Controversy.

§. 2. Second Discourse.

Of the CHURCH.

Min. **U**PON what do you pretend to ground your Knowledge of the true Church?

Cath. Upon the Creed, the Scripture, and the Tradition of all Ages.

Min. How upon the Creed?

Cath. The very next thing it Teaches us, after the *Blessed Trinity*, is, that there is a *Holy Catholick Church*, in the *Communion* of which we hope to be saved; and which is therefore call'd the *Communion of Saints*. To this, by Consequence, all the following Articles seem to belong. For there is no *forgiveness of Sins* to those, that live either carelessly or obstinately

out of this Church, no happy Resurrection, no Life everlasting.

Min. *How upon the Scripture?*

Cath. Christ said to S. Peter, S. Matth. xvi. v. 18, *Thou art Peter, (the Word Peter, or Cephas, signifies a Rock, or Foundation-stone, S. John i. v. 42.) and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* S. John xiv. v. 16, 17, *The Father shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. v. 26, The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things.* S. John xvi. v. 13, *When he the Spirit of Truth is come, he shall guide you into all Truth.* S. Matth. xviii. v. 17, *If he neglect to hear the Church, let him be to thee as a Heathen and a Publican.* 1 Tim. iii. v. 14, 15, *These things I write to thee, — that thou may'st know, how to behave thyself in the House of God, which is the Church of the Living God, the Pillar and Ground of the Truth.*

Min. *How upon the Tradition of all Ages?*

Cath. Almost every Age since the Time of the Apostles has brought forth some, that pretended to reform the Faith of the
Catho-

Catholick Church. Such, in the first Age, were the Disciples of *Simon the Sorcerer*, of *Menander*, of *Cerintbus*, the *Ebionites*, the *Nicolaites*, and the *Gnosticks*. In the Second, *Saturninus*, *Basilides*, *Carpocrates*, *Valentinus*, *Marcion*, *Marcus*, the *Encratites*, and the *Montanists*. In the Third, the *Theodotians*, *Novatians*, *Sabellians*, *Manichees*. In the Fourth, the *Donatists*, *Arians*, *Apollinarists*, *Priscillanists*, and *Messalians*. In the Fifth, the *Pelagians*, *Nestorians*, *Eutychians*, &c. But the standing Church of all Ages knew her Authority better, than to let the Reformers of her Belief appeal, either to themselves, or to silent and dead Judges, to the Writings of the Dead, that they might wrangle for ever; and condemn'd both them and their Errors, by the Word of God, as she understood it. Thus all Controversies have been ended. For the Faithful, never pretending to have better Lights than the *Catholick Church*, always acquiesced in her Sentence, supposing they heard Christ in his Delegate. S. Luke x. v. 16, *He that heareth you, heareth me*; S. Matth. xxviii. v. 20, *And behold I am with you always even to the end of the World.*

Min. All ancient Errors found their Condemnation in the Scriptures.

Cath. 1st, That was the very Question in many of them; as in the dispute of the *Eutychians, Nestorians, Pelagians, Apollinarists, Arians, Sabellians, Novatians, &c.*

2ly, *S. Augustine*, writing against the *Donatists*, concerning *Baptism* given by Hereticks, grants, their Error cannot be clearly disproved from *Scripture*. But shews they were Hereticks, because they would not (1) submit to the Decision of the *Catholick Church*.

Min.

(1) *Lib. de Unitate Ecclesiæ. Cap. 22*, Hoc aperte atque evidenter nec ego lego nec tu. — Perhibet autem testimonium Christus Ecclesiæ suæ. — Quomodo ergo suscipit ista Ecclesia, remotis omnibus ambiguitatibus & tergiversationibus, sic suscipiendus es. Quod si non vis; non mihi aut cuiquam hominum, sed ipsi saluatoꝝ contra salutem tuam perniciosissime reluctaris. *Cap. 24*, Cur detrectas sic suscipi, quomodo illa suscipit, cui Testimonium perhibet, qui mentiri non potuit? *Lib. 1. contra Cresconium Cap. 33*, Proinde quamvis hujus rei certè de Scripturis Canonicis non proferatur Exemplum; earundem tamen Scripturarum etiam in hac re à nobis tenetur veritas, cum hoc facimus, quod universæ jam placuit Ecclesiæ, quam ipsarum Scripturarum commendat Auctoritas: ut, quoniam Sancta Scriptura fallere non potest, quisquis falli metuit hujus obscuritate Quæstionis, eandem Ecclesiam de illâ consular, quam
siq.

Of the CHURCH. 11

Min. The Catholick Church then you think is Infallible.

Cath. If she be the Pillar and Ground of the Truth, she must, in her Pastors and Prelates, be, to all humble Christians, by the Promise of Christ, a sure and infallible Guide in deciding Controversies of Religion. For he has given us Pastors and Teachers for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ, till we all come in the Unity of the Faith, — that we henceforth be no more Children to be tossed to and fro, and carried about with every Wind of Doctrine, by the slight of Men, Eph. iv. v. 11, 12, 13, 14.

Min. The Synagogue had never any such Priviledges, Exod. xxxii. v. 4, 8, 21, 31. Isai. iii. v. 12.

Cath. Christ is the Mediator of a better Covenant, which is Establish'd upon better Promises, Heb. viii. v. 6. And tho' his Church had not this Assurance; yet be-

sine ullâ Ambiguitate Sancta Scriptura demonstrat. The Reader may find this Duty of Submission to Church Authority prov'd at large in a Book call'd *The True Church of Christ shew'd by Concurrent Testimonies of Scripture and Primitive Tradition*, Tome I. p. 194. & seq.

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ing his Church (that is, the best qualify'd Judge, and the most unlikely to be Mistaken) her Children, by following her Direction in our modern Controversies, would take the surest Course, that Reason can think of, to avoid pernicious Errors, as well as the Consequences of them.

Min. *The Apostles never pretended to be Infallible.*

Cath. How then came their Writings to be the Word of God?

Min. *They had no Dominion over the Faith or Conscience of Christians, 2 Cor. ii. v. 24.*

Cath. That Dominion belongs only to God. But dare you not therefore Believe what S. Paul writes, and Direct your Conscience by it?

Min. Try the Spirits whether they are of God, 1 John iv. v. 1.

Cath. Can they be try'd better, than by the publick Faith of the Church, and Doctrine of the Apostles? 1 John iv. v. 6, *He that knoweth God, heareth us. — Hereby know we the Spirit of Truth, and the Spirit of Error.*

Min. S. John v. v. 39, Search the Scriptures, for in them ye think ye have eternal Life.

Cath.

Cath. Might not the *Jews* have believ'd *Christ*, as well as the *Scriptures*? Or, must the *Guide* be deceitful, because the *Rule* is *Infallible*? If not, how can this *Text* be screwed against the *Infallibility* of the *Church*? And after all, the *Words* of our *Blessed Saviour*, *S. John* v. v. 39. *ἐρευνᾶτε τὰς γράφας*, would have been much better translated in this manner: *You search the Scriptures, because in them you think you have eternal Life, &c.* But this would not have serv'd so well the *Translator's Design*.

Min. The *Men of Berea* are commended, *Acts* xvii. v. 11, In that they received the *Word* with all readiness of *Mind*, and searched the *Scriptures* daily whether those things were so.

Cath. They deserv'd it. For when *S. Paul* and *Silas* came thither from *Thessalonica* by *Night*, where, as his manner was, he had reason'd with them out of the *Scriptures*, *Acts* xvii. v. 2; the *Bereans* did well to consider seriously the *Texts*, which he alledged for their *Conversion*. And what our *Blessed Saviour* did then, both in *Thessalonica* and *Berea*, by his great *Missionary S. Paul*, he has done by others ever since. But were the *Bereans* to believe nothing, which *S. Paul* either

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either said or writ, unless they could find it in the *Old Testament*?

Min. Faith, if it be rational, must be resolv'd into Reason.

How Faith is resolv'd into Reason.

Cath. Christian Faith never goes without Reason. But when she has found an *infallible Rule*, I mean the Word of God, she has reason never to forsake it: And when she has found an *infallible Guide*, she has the same reason always to follow it. Yet her only *Motive* is the infinite Veracity and Testimony of God.

Min. *All Men are Liars*, Ps. cxvi. v. 11.

Cath. Not those, whom the Spirit of God directs. If *David* was a Liar, when he said this; why do you object it? If the *Apostles* were Liars, why do you read the *Scripture*? And if the *Catholic Church* may be a Liar, why is she mention'd in the *Creed*, where even the *Scripture* is omitted? In good earnest, might we not expect, it should rather send us to an *infallible Rule*, than to a deceitful *Guide*? I am perswaded, if any of your Party had had the modelling of it, the *Scripture* would have found an Article in it, tho' the *Church* had been left out.

Min.

Min. We are sure the Scripture is the Word of God.

Cath. And we are as sure, that the Holy Catholick Church is the Pillar and Ground of Truth; against which the Powers of Darknes, the Gates of Hell, shall never prevail. Besides, how do you know, that the Revelation, the Epistle to the Hebrews, and some other Parts of the New Testament are Scripture (of which we find there was a Doubt among the Ancients) but by the Testimony of the Catholick Church? And if she has Authority enough to give us the Scripture it self, why not the Sense of it too? Is it not as much an Article of Faith, that these Books are Scripture; as it is, that the Doctrine, which they contain, is a reveal'd Truth?

Min. To interpret it, belongs to every Man's private Judgment.

Cath. Knowing this first, that no Part, or Prophecy of the Scripture is of any private Interpretation, 2 Pet. i. v. 20.

Min. The Church is not above the Scripture.

Cath. Neither were the Apostles, by whom it was written. For it was not their Pen, but God's Inspiration, which made it be his Word, that is, the Scripture.

Min.

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Min. The natural Man receiveth not the things of the Spirit of God; for they are Foolishness to him, neither can he know them, 1 Cor. ii. v. 14.

Cath. The Catholick Church is not the natural Man, but the Body and Spouse of Christ, Eph. i. v. 23. Eph. v. v. 23. Coloss. i. v. 18, 24.

Min. Wisdom will not dwell in a Body subject to Sin, Wisd. i. v. 4.

Cath. Pray, what says your Creed? That the Catholick Church is ~~Wicked~~, or that she is Holy?

Min. An Error, in Points not Fundamental, is not contrary to the Holiness of the Church.

Cath. But would she be the Pillar and Ground of Truth, if she taught any thing contrary to the Word of God?

Besides, neither she, nor the Scripture, ever set a Mark to distinguish Fundamental from Non-fundamental Truths: That, believing our Guide and our Rule in both, we may be sure, there can be no Fundamental Point, which we do not believe.

Min. That which may happen to one particular Man, or Church (I mean, to forsake the Word of God) may happen to all.

Cath. The Creed and the Scripture can never

never be False. As long therefore as the Creed will be said, so long will there be a Holy Catholick Church. And the Gates of Hell shall not prevail against it.

S. 3. Third Discourse.

That the Church of Christ is only in one Communion.

Min. **C**AN you be so silly as to imagine, that the Holy Catholick Church, which we profess in the Creed, is only in one Communion?

Cath. 'Tis the Universal Tradition (a) of all Ages. For no Apostolical Writer, no Father, no Council, ever acknowledged any Society to be a Part of the Catholick Church, unless it was in their own Communion. And in this the Testimony of our Heavenly Master seems

(a) Upon this Mr. Thorndike, a Protestant Divine Confesses: Until the Dregs of our Times, I do not know, that it was ever disputed, that Christians are not bound to be Members of one, and the same visible Church. *Just Weights and Measures, Chap. 6. pag. 44.*

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no less Evident ; S. John x. v. 16, *Other Sheep I have which are not of this Fold : them also I must bring, and they shall hear my Voice ; and there shall be one Fold, and one Shepherd.*

The Church, in the Second General Council an. 381, made this *Unity* a Part of her Creed, *I also believe One Holy Catholick and Apostolick Church.* S. Paul express'd it, Eph. iv. v. 5, *There is One Body, and One Spirit. — One Lord, One Faith, one Baptism.* Of this Body Christ is the Head, from which all the Body, by Joynts and Bands having nourishment ministred, and knit together, increaseth with the Increase of God, Colos. ii. v. 19.

Min. The Scripture mentions several Churches of Christ : The Churches of Galatia, 1 Cor. xvi. v. 1. The Churches of Macedonia, 2 Cor. viii. v. 1. The Churches of Asia, 1 Cor. xvi. v. 19. &c.

Cath. All these Churches were evidently in the same Communion ; I mean in Communion with S. Paul, and the other Apostles then Living. Acts ii. v. 42, *They continued stedfastly in the Apostles Doctrine (1) and Communion.*

(1) Ὅπου δὲ προσκατεβήντες τῇ διδασκίᾳ καὶ τῇ κοινωνίᾳ.

Min. Considering the Divisions of the Christian World, a Man must have but a small share of Sense, and much less Charity, that can suppose the whole Catholick Church is in his own Communion.

Cath. What Dolts have the wisest of our Ancestors been! Christendom was divided in the Third Age, as it is at present. Yet S. Cyprian express'd himself thus. (1) *There is but one God, and one Christ; and one Church; and one Faith; and the People, with the Glue of Concord, join'd into one solid Body. Unity is incapable of Division. Neither can a Body, if One, be dis-jointed, torn, and mangled to Pieces. To leave this Original Unity, is to forfeit Life, Being, and the State of Salvation.*

What S. Cyprian thought of it.

The Novatians, in the Fourth Age, were a numerous Sect, agreeing with (2) Catholicks in Fundamentals; yet the Council of Nice Anno 325, Can. 8, declared them to be out of the Catholick Church. As the Second General Council did the *Quartodecimans*.

And S. Augustine the Donatists, a Sect, at that Time,

And S. Augustine.

(1) Lib. de Unitate Eccles. Edit. Oxon. p. 85.

(2) S. Cypri. Epist. 76.

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prodigiously extended in *Africa*. (1) *You are with us*, says he, in *Baptism*, in the *Creed*, in the other *Sacraments of God*. But in the *Spirit of Unity*, and the *Bond of Peace*; *Lastly*, in the *Catholick Church* you are not with us. For which he gives this reason, because (2) *they do not Communicate with the whole, wheresoever it is spread*. How then can any one, without a manifest *Delusion*, perswade himself, that the *Catholick Church*, which we profess in the *Creed*, is in more *Communications* than One?

Min. Very fine; I must then Believe, that the *Church of Christ* is only in your *Communion*: And that the *Roman Church* is an *infallible Guide* in *Controversies of Religion*. Is not this what you mean?

Cath. Good Sir, not so fast. Our *Discourse* thus far has been only of the *true Church in general*, without examining which it is. So you have free *Liberty* to Apply, what has been hitherto concluded, to your own *Church*, if you please.

(1) *Epist. 93 (olim 48.) ad Vincentium.*

(2) *Lib. de Unit. Eccles. Cap. 4.* See more of the *Unity of the Church* in *The True Church of Christ*, Tome 1. p. 146. & seq.

S. 4. Fourth Discourse.

*The Church is at all Times Known,
and Conspicuous.*

I. Min. **C**AN you satisfy me, that the Church of Christ is always Known, and Conspicuous?

Cath. This is a Point, we can scarce doubt of, without questioning the Authority of Scripture. Christ said to the Pastors of his Church. S. Matth. xxviii. v. 19, 20, *Teach all Nations — And behold I am with you always even unto the End of the World.* S. Matth. xiii. v. 30, *Let them both grow together, till the Harvest.* v. 39, *The Harvest is the end of the World.* Is. 59. v. 20, 21, *When the Redeemer shall come to Sion — this is my Covenant with them, says the Lord. My Spirit which is upon thee, and my words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, says the Lord, from henceforth and for ever.* Ps. lxxii. v. 5, *They shall fear thee, as long as the Sun and Moon endure, throughout all Generations.* Ps. ii. v. 8, *Ask of me, and I shall give thee Nations for thy*

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thy Inheritance, and the uttermost Parts of the Earth for thy Possession. For more are the Children of the Desolate, than the Children of [the Synagogue] the Married Wife, saith the Lord, II. liv. v. 1. Gal. iv. v. 27. See II. ii. v. ii. Dan. ii. v. 35. S. Matth. v. v. 14, 15.

There is no security, (1) S. Augustine's says S. Augustine, unless Thoughts. the Church be shew'd by the Promises of God. Which Church being set upon a Hill, cannot be hid: and therefore 'tis necessary, that it be known to all the Earth.

He tells the Donatists: (2) You are not in the Mountains of Sion: Because you are not in the City set upon a Hill: Which has this certain sign, that it cannot be hid.

Min. S. Luke xviii. v. 8, When the Son of Man comes, shall he find Faith on the Earth?

Cath. 1st, 'Twas an old Objection of the Reformers in the Fourth Age. And, I hope, what (3) S. Jerom and (4) S. Augustine answer'd to it then, may serve at present, viz. That our Blessed Sa-

(1) Lib. 3. cont. Parmen. Cap. 5. (2) Lib. 2. contra lit. Petil. Cap. 104. (3) In Dial. contra Lucif. (4) Lib. de Unit. Eccles. Cap. 15.

Of the Visibility of the Church. 23

viour speaks not of Catholick Faith in General, but of a more perfect Degree of it, or of the *Faith of the Elect*, v. 7. 2ly, That even *this Faith* will remain to the End, tho' in a much less number, we are assured by our divine Master himself, S. Matth. xiii. v. 30, *Let both Grow together until the Harvest.* And S. Matth. xxiv. v. 21, 22, *At the end of Time, there shall be great Tribulation, such as was not from the Beginning of the World.* — But for the *Elect's* sake, those days shall be shortened, viz. to forty two Months, Rev. xi. v. 2; Rev. xiii. v. 5, that is, to three years and six Months: or to a *Thousand Two Hundred and Threescore Days*, Rev. xi. v. 3, which make up almost Three Years and a half. But 1st, What is this to a *Church*, which, if Extant, must have been *invisible* many Hundreds of Years? 2ly, The *Church of Christ* is never better Known, than when it lies under the Sword of Persecution. 3ly, Will *Antichrist* persecute an *Invisible Church*?

Min. The *Woman* fled into the *Wilderness*, Rev. xii. v. 6.

Cath. She did so. But 1st, The *Dragon* saw and persecuted her, v. 13. 2ly, The *Earth* saw, and help'd her, v. 16. 3ly, Her Time, of being in the *Wilderness* is limited

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mitted to a Thousand Two Hundred and Threescore Days, v. 6, which is Seven Days less than Three Years and a half. 4ly, Even then the Dragon made War with the Remnant of her Seed — which keep the Commandments of God, v. 17. 5ly, Was not S. John Baptist known, when he came preaching in the Wilderness, S. Matth. iii. v. 1?

4. Min. The Foundation of God hath this Seal: The Lord knoweth them that are his, 2 Tim. ii. v. 19. If so, the Church is Invisible.

Cath. Who will persevere to the End God only knows. But in a great House there are not only Vessels of Gold and of Silver, but also of Wood and of Earth, some to Honour and some to Dis-honour, 2 Tim. ii. v. 20. This House is meant by that Article of our Creed, which professeth one Catholick Church. For either it signifies nothing, says Mr. (1) Thorndike, or it signifies, that God hath founded one Visible Church: That is, that he hath obliged all Churches (and all Christians, of whom all Churches consist) to hold visible Communion with the whole Church, in the visible Offices of God's publick Service.

(1) Letters or Discourses at the end of Just Weight and Measures, p. 223. See also Ch. 5. p. 29.

§. 5. Fifth Discourse.

OF COUNCILS.

Min. I Would gladly know your Opinion
of General Councils.

Cath. A General Council is
that which represents the *How a Ge-
neral Council
represents the
whole Church.*
whole Church. 1st, By being
an Assembly, to which all
Catholick Bishops are invited;
and in which a considerable Part is pre-
sent: As in the first Council at Nice were
318; in the last at Trent, all the Decrees
were approved by 196 Bishops and other
Prelates, Anno 1563. 2^{ly}, By delivering
the Faith of the whole Church: I mean,
that which is the publick Faith of the
Church, either before or after the Coun-
cil. So that, unless the Catholick Church,
which we profess in the Creed, Err a-
gainst Faith, A General Council (properly
speaking) never does.

Again, if the Universal Church of
Christ, be the Pillar and Ground of Chri-
stian Truth; any Council that delivers
faithfully her Doctrine, or is approved
by her, may truly say, as that at Jeru-
salem did, Acts xv. u. 28, It seemed good

to the Holy Ghost and to us : And is to us an *Infallible Guide*, in that which it proposes as a reveal'd Truth.

The Second General Council against the *Macedonians*, consisted only of 150 Oriental Bishops. But the Creed, and Definition against those *Hereticks*, had as general an Approbation, as that of *Nice* against the *Arians*, in which there had been above twice the Number of Prelates.

Min. Your Trent-Council was over-aw'd by the Pope, and therefore not free.

Cath. 1st, Soave himself never Accuses the Pope of over-awing the Council, concerning any Disputes (a) with Protestants. In these he Confesses frequently, the Bishops were perfectly Agreed among themselves. 2^{ly}, The Council was so far from being over-aw'd by the Pope, that, as Cardinal (1) Palavicini Observes, there is not any one Decree in it, which was made upon his Sollicitation.

Min. The Bishops were most Italians.

Cath. For that we may particularly thank the Tumults, rais'd, by you know

(a) Page 230: In condemning, says he, the Lutheran Opinions, all did Agree with an exquisite Unity. (1) Lib. 16. Cap. 10 §. 17.

whom, in Germany and France. But (2) all Catholick Bishops were summon'd: And all afterwards Approved every Decree of Faith. Discipline, 'tis true, can not be the same in all Places. And we know, that the Canons, which even the first Four General Councils pass'd of it, were not receiv'd in all Parts of the Church. But those Writers of yours, who from hence make it a Question, whether all Doctrinal Points in the Council of Trent be universally receiv'd by the Church of Rome, or not; can never be able to satisfy the World, that they neither want Honesty, nor Erudition.

Min. Do not all your Bishops swear Allegiance to the Pope? *The Bishop's Oath to the Pope.*

Cath. 1st, If they did, a Council might be as free, as a Parliament. 2ly, Is a Bishop a Slave to his Metropolitan, by promising him upon Oath Canonical Obedience, that is, all due Respect? Lastly, (3) Bellarmine will tell you, 1st, That Bishops

(2) Vide Literas Pauli III, & Pii. IV, de Indictione Concilii. (3) Lib. 1. de Conc. cap. ult. Istud Juramentum non tollit Episcoporum Libertatem, quæ in Conciliis necessaria est.

Bishops neither swear, that they will not speak what they think in the Council; nor that they will not Depose the Pope, if they Convict him of Heresy. 2ly, That they do not swear Obedience to him, but with this Caution; provided he command those things which, according to the Law of God and the Canons of the Church, he may lawfully require.

Min. What reason could Protestants have, to submit their Judgment to a Council of their Adversaries at Trent?

Cath. The very same (if the Church in Communion with the See of Rome be the Church of all Ages) that the Arians had to submit their Judgment to a Council of their Adversaries at Nice.

Min. The Nicene Council judg'd according to the Scriptures.

Cath. Did the Arians think so? Or had they a more favourable Opinion of Con-

Jurant enim se fore obedientes summo Pontifici; quod intelligitur, donec Pontifex est, & dum jubet ea, quae secundum Deum & sacros Canones jubere potest. Sed non jurant se non dicturos, quod Sentiant, in Concilio, vel se non deposituros eum, si haereticum esse convincant.

sub-

substantiality, and the *Nicene Creed*; than you have of *Transubstantiation*, and the *Profession of Pius IV*?

Min. *The Nicene Decree could not oblige them to submit their Judgment to it.*

Cath. That is, you give them Leave to wrangle for ever. But 1st, *The Catholick Church* was not of your Mind. 2^{ly}, *As no Civil Government can subsist, where there is no final Decision of Civil Causes: So without a final Decision of Ecclesiastical Causes and Controversies of Religion, Ecclesiastical Government cannot subsist.* This shews, that the great Principle of Reformation (*viz. The last Appeal in Disputes of Religion, must be made to every one's private Judgment*) if reduc'd to Practice, is necessarily attended with these two horrible Inconveniences: 1st, *It reduces the Church to a Spiritual Anarchy.* 2^{ly}, *It is such a Provision for deciding Controversies of Religion, as if the King should Sign an Act, wherein every one of his Subjects should be constituted the Supreme Judge in his own Cause.* This in a Prince would be the height of Madness. Yet you think it *Wisdom* in the Son of God, to leave his Church no better provided for.

Min. *And when the Council breaks up, Christians lose their Guide. Don't they?*

Cath. No, Sir. For, 1st, The Acts and Definitions remain. 2^{ly}, The Church, as Mr. (4) Thorndike says, is a standing Synod. And, as he Argues in (5) another Place, when the Sense of the Scripture is the thing in Question, what other Means can we have to end the Dispute, but to acknowledge one Catholick Church, which our Creed professeth? And by consequence, to submit our Sense of all Scripture that remains in Question, all Difference in Doctrine, all Laws of the Church, to be determin'd according to the Sense and Practice of the whole Church? But if either Arius or Luther had follow'd this Rule, what would have become of their Reformation?

S. 6. Sixth Discourse.

Of Reformation.

Min. **I**N a vicious World can any thing be wished for more than a Reformation?

(4) *Just Weights and Measures*, Ch. 6. p. 41.

(5) *Ibid.* Ch. 21. p. 138.

Cath. Nothing is so Commendable as a Reformation of Manners. The Council of Pisa Anno 1409, Sess. 16, resolved upon it, *tam in Capite quam in Membris.*

The Council of (1) *Constance* urged the same, as well as the Council of (2) *Basil.* And near one half of the Council of *Trent* is of Reformation.

But whoever undertakes to Reform the Belief of the *Catholick Church*; must be content to Reform three things with it: The Creed, the Scriptures, and Universal Tradition.

The Creed, which directs us in the first place to the *Holy Catholick Church*:

The Scriptures above mention'd, S. Matth. xviii. v. 17. 1 Tim. iii. v. 14, 15. S. Matth. xvi. v. 18. S. John x. v. 16, &c:

The Universal Tradition of all Ages; in which the Church never suffer'd the Reformers of her Faith to appeal, either to the dead Letter, or to the Times past, or to themselves; but presently Condemn'd both them and their Errors by the Word of God, as she understood it.

Besides, if the Church of Christ be only in One Communion, and always Vi-

(1) An. 1415, Sess. 4, 5. An. 1417, Sess. 40. An. 1418, Sess. 43. (2) An. 1432, Sess. 2, &c.

visible; 'tis as clear as Demonstration can make it, that a New rais'd Communion can neither be the Church of Christ, nor any Part of it; which utterly sinks the Credit of your Reformation.

Min. May not any National Church reform it self?

Cath. In Manners and Discipline, it may. But if it have not, in its own Communion, a continual Succession of Pastors from the Apostles; it is no Part of Christ's Church. So that it sets not up a National Reformation, but a National Schism.

Min. The Cause and Where lies the Guilt of the Schism is only Guilt of the in those, that would not receive the Reformation.

Cath. True, if it were lawful to reform the Creed, the Scriptures, and the Tradition of All Ages. The Pastors of the Church know best, what Reasons they had in fixing the Terms of Catholick Communion. And a Man must certainly have a very weak Faith, who is seriously afraid, lest the Cause and Guilt of Schism lie heavy upon the Holy Catholick Church.

Min. Can nothing justify a Reformation of Faith? How a Reformation of Faith must be Justified.

Cath. Nothing but Unquestionable, Uncontestable,

stable; Undeniable Evidence. Or, as
(3) *S. Augustine* expresses it, *Veritas quae
tam manifesta monstratur, ut in dubium
venire non possit.* Shew me this, and I'll
follow you to the Church. Till then,
give me leave at home to believe the
Creed, the Scripture, and the Holy Catho-
lick Church.

Min. The Church of England has a true
Concern for the Whole, but does not think her-
self Subject to any Foreign Jurisdiction.

Cath. I Answer you in the Words of
a learned Divine of your own Church.
(4) It were a Contradiction for the Church
of England to pray for the Catholick Church,
and the Unity thereof, and yet renounce the
Jurisdiction of the whole Church, and the
General Councils thereof, over it self.

J. 7. Seventh Discourse.

Of Uncharitableness.

Mis. I See not a Hellish Uncharitableness,
to suppose all *Men* damn'd, & bar-
reep not to your Chappels.

(3) *Lib. contra Epist. Fundam. cap. 457.* (d)
(4) *Mr. Thorndike in his Letters at the End of
Just Weights and Measures, p. 225.*

34 Of Uncharitableness.

Cath. Pray, Sir, who supposes it? Is Bearing False Witness against your Neighbour, and Exposing him to the People as black as Hell, no degree of Uncharitableness?

Min. Then you Grant a Man may be saved, that goes to the Church with us.

Cath. If he be neither Careless nor (a) Obstinate in Matters of Religion; but in spite of all his Passions, Interest, Friends, and Prejudice, would cheerfully embrace the Faith and Communion of the only Catholick Church, if he had Light enough to see it; he may be saved; provided he (b) fear God, and love him as he ought. For, where there is no Criminal Neglect, no Obstinacy; neither the Guilt of Heresy nor Schism can be incurr'd. With Obstinacy or Neglect, it is a Sin: Without them, 'tis a Misfortune to join in any other Communion; and a Mis-

(a) He is Obstinate in Point of Religion, who either knows the Truth, and will not own it; or at least would know the Truth, if he Acted sincerely with God, and did not shut his Eyes against the Light, which he has receiv'd from him. Hence, to be Obstinate in Matters of Religion, is a grievous Sin.

(b) This Limitation is added, because, tho' Heresy and Schism be Damnable Sins, yet they are not the only Sins that are Damnable.

fortune,

fortune, as you have partly own'd already, so Great, that it may easily be the Occasion of a Man's Perdition, by depriving him of the Sacraments (particularly of Penance) and of other Helps and Instructions of the Catholick Church.

Min. Your Fourth Lateran Council, Anno 1215, Cap. 1, says, There is one Universal Church of the Faithful, out of which no one at all is Saved. And Pius IV, in the End of his Profession of Faith, This true Catholick Faith, out of which no one can be Saved, &c.

Cath. I have told you the true meaning already. For Obstinacy in Religion is a very great Crime. If you quarrel with the Language: 'Tis what the Catholick Church has used from the Beginning, and in the very same Sense.

S. Cyprian says, (1) he cannot have God for his Father, who hath not the Church for his Mother. If any one could Escape the Deluge out of the Ark of Noah, he that is out of the Church may also Escape. — Do you think he stands, or lives, who departs from the Church? — 'Tis a Fault, that can not be wash'd away, even

(1) Lib. de Unit. Eccles. p. 255.

with a Man's Blood. — Such an One may be Killed, but he cannot be Crowned.

In another Place : (2) For they cannot live out of the Church, says he, since the House of God is One ; and no one can be saved, but only in the Church.

S. Augustine : (3) In the Catholick Church, says he, there are both Good and Bad. But those, that are separated from it, as long as they remain in their Opinion against it, cannot be Good. Because, altho' the Conversation of some of them appears Commendable ; yet their Separation from the Church makes them Bad, according to that of our Saviour, He that is not with me, is against me ; and he that gathers not with me, scatters, S. Luke xi. v. 23.

Min. What can be more Uncharitable ?

Cath. Is it then so very Uncharitable, to let a Traveller know the Dangers of his Road ? Would you think it Kindness, rather to let him fall into a Precipice, than to fright him from it ? Or was S. Paul Uncharitable, when he reckon'd (4) Heresies in the black Catalogue, of

(2) Ep. 62 : quæ est Quarta in Edit. Oxon. p. 175. (3) Ep. 208. (olim 209.) ad Feliciam. 5. 6. (4) Gal. v. v. 20.

which, says he, I tell you before, as I have also told you in Time past, that they which do such things shall not inherit the Kingdom of God. And in another Place, After the first and second Admonition, reject a Man that is an Heretick: Knowing that he that is such is subverted, and sinneth, & avers himself being Condemn'd of himself. S. Peter says, (5) by introducing cunningly damnable Heresies, they bring upon themselves twofold Perdition. That, through Covetousness with feign'd Words, they make Merchandize of you; but that their Judgment Lingreth not, and their Damnation Slumbereth not. Tho' many follow their pernicious ways, by reason of whom the way of Truth is evil spoken of. S. Jude, v. 13, Calls them Raging Waves of the Sea, foaming out their own Shame: Wandering Stars, to whom is reserv'd the blackness of Darknes for ever. It was then from the Holy Scripture, that the Catholick Church learn'd that Language, which she has us'd in all Ages, against the Reformers of her Faith.

Be pleas'd to hear one of your own

(5) 2 Pet. ii. v. 1, 2, 3.

ἐπιπορεύεσθαι.

38 Of Uncharitableness.

(6) Bishops. We read at the first, says he, Acts ii. v. 47, that the Lord added to the Church daily such as should be saved. And what was then daily done, hath been done since continually. Christ never Appointed two ways to Heaven. Nor did he Build a Church to save some, and make another Institution for other Men's Salvation. Acts iv. v. 12, There is no other Name under Heaven given among Men, whereby we must be saved, but the Name of Jesus. *Oh!* And that Name is no otherwise given under Heaven, than in the Church.

What is your text?

S. 8. Eighth Discourse.

Of Apocryphal Books.

Min. **T**HEY say, you make what Additions to the Scripture your Party thinks good. And that your Trent-Synod took no notice of the Ancient Canon, Approved by the Apostles and Primitive Christians; but boldly intruded many Apocryphal Books into the Number. Carb. They say, Fame is a Liar. But

(6) Dr. Pearson Bishop of Chester. Upon the Creed. p. 349.

in (c)

docs.

does your Party, Sir, or any of it, desire the Privilege, of supposing what you please, and proving nothing? Have you any good Reason to believe, that *Toby, Judith, Wisdom, Ecclesiasticus, or the Machabees*, are Apocryphal?

Min. S. Jerom says they are.

Cath. And, in S. Jerom's Time, Pope (1) Innocent I, the Third Council of (2) Carthage, and (3) S. Augustine says they are not. To these the Catholick Church inclined, and turn'd the Ballance.

Min. Books must needs be Apocryphal (of doubtful Authority, I mean) of which the Ancients doubted.

Cath. Then, it seems, the Revelation, the Epistle to the Hebrews, the Second of S. Peter, the Second and Third of S. John, that of S. James, and of S. Jude (all Parts of your Bible) are Apocryphal. For it is certain they were doubted of by Considerable Men in the first Ages, if (4) Origen, (5) Eusebius, (6) S. Cyril of

(1) Epist. 3. ad Exuperium, Anno 405. T. 2. Conc. Labb. p. 1256. D. E. (2) Can. 47. T. 2. Conc. p. 1177. A. (3) Lib. 2. de Doctrina Christiana. Cap. 8. (4) Apud Euseb. Lib. 6. Cap. 25. (5) Lib. 2. Hist. Cap. 23. (6) Catech. Quarta.

(7) In Proleg. (8) In Proleg. (9) In Proleg.

Jerusalem, (7) S. Gregory Nazianzen, and (8) St. Amphilo-
 chius were such; not
 to mention others. Your Dr. Walton
 confesses, that (9) the Revelation, and
 some other Parts of the New Testament,
 were doubted of for some Ages; till at
 length, rather by a tacit Consent of the whole
 Church, than any express Decree, all the
 Books [of the New Testament] as they
 are read at present, were receiv'd and ap-
 prov'd. Which, I fear, will make some
 suspect, that your Church, in drawing up
 the 5th of the 39 Articles, had not all
 the Sincerity in the World.

Min. Toby, Judith, Wisdom, &c. were
 never in the Jewish Canon.

Cath. That never, is somewhat more
 than every one will grant. But 1st,
 Must all Books be known to be Scripture,
 as soon as they are writ? 2dly, Had the
 Apostles (from whom the Primitive Chris-
 tians receiv'd the Scripture) all their
 Light from the Synagogue? 3dly, Is not
 the Church as Infallible, as She? Lastly,
 If Christians are to be confin'd to the
 Jewish Canon, will not the Gospels be in

(7) In Carm. de veris & genuinis Libris sa-
 cra Scripturae. T. 2. p. 98. (8) In famis ad
 Seleucum. (9) In Proleg. cap. 4. §. 6.

as much Danger of being Apocryphal, as the Books you mention?

Min. Antiquity had little or no Regard for them.

Carb. Of the Machabees, St. Augustine says, (10) The Church reckons them among the Canonical Books, tho' the Jews do not. They are own'd by (11) St. Cyprian, by (12) Lucifer of Cagliari, by (13) Julius Hilarion, (14) St. Ambrose, (15) St. Isidore of Seville, and others.

So is the Book of Wisdom by (16) St. Cyprian, (17) St. Ambrose, and the Council of (18) Sandica, Anno 347. Ecclesiasticus by (19) St. Cyprian, (20) St. Clement of

(10) Lib. 18. de Civ. Dei, cap. 36. Machabæorum Libros, non Judæi, sed Ecclesia pro Canonicis habet. (11) Lib. de Exhort. Martyrii. Lib. 3. Testimon. ad Quirinum. cap. 4, 15, 53. & Epist. 55 ad Cornelium Papam, Monet Scriptura divina &c. in Mach. ii. v. 62. (12) Lib. de non parcendo, &c. (13) Lib. de Mundi duratione. (14) Lib. 2. de Jacob, & Vita Beata. cap. 10, 11, 12, &c. (15) Lib. 6. Originum, Machabæorum Libros licet Hebræi inter Apocrypha separent, Ecclesia tamen Christi inter divinos Libros & honorat & prædicat. (16) Lib. de Mortalitate, per Salomonem docet Spiritus Sanctus, &c. Sap. iv. v. 11. (17) Lib. 7. de Spiritu Sancto cap. 19. (18) Apud Theodoretum lib. 2. Hist. cap. 8: Aut enim Scriptura, &c. Sap. vii. v. 21. (19) Lib. de Opera & Elee-

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of *Alexandria*, (21) *St. Ambrose*, if not by the *General Council* at (22) *Ephesus*, Anno 431. And that both these were anciently receiv'd by the *Latin Church*, (23) *St. Augustine* attests. The first is frequently used by *St. Paul*, *Wisdom* iii. v. 8; 1 *Cor.* vi. v. 2. *Wisd.* iv. v. 10; *Heb.* xi. v. 5. *Wisd.* vii. v. 26; *Col.* i. v. 15. *Heb.* i. v. 3. *Wisd.* xiii. v. 1, 5; *Rom.* i. v. 20. *Wisd.* xv. v. 7; *Rom.* ix. v. 21. *Wisd.* v. v. 18, 19, 20, 21; *Eph.* vi. v. 13, 14, 16, 17. The other is used by Our Blessed Saviour, *Eccl.* ii. v. 18; *St. John* xiv. v. 23. *Eccl.* xv. v. 16; *St. Matth.* xix. v. 17. *Eccl.* xi. v. 18, 19, 20; *St. Luke* xii. v. 19, 20.

Judith is styled the *Holy Scripture* by the *Council* of (24) *Nice*. (25) *St. Clement*

Eleemos. Loquitur in Scripturis divinis Spiritus Sanctus &c. *Eccl.* iii. v. 33. (26) *Lib. i. Pædag.* cap. 8. Dicit Scriptura &c. *Eccl.* xxi. v. 7. (27) *Lib. de Bono Mortis* cap. 8. Illud quoque egregium quod in Scriptura, *Eccl.* xi. v. 30. &c. (22) *Act.* 7. in Epist. ad Synodum Pamphilæ, Cum divinitus inspirata Scriptura dicat, *Eccl.* xxxii. v. 24. (23) *Lib.* 17. de Civ. Dei. cap. 20. Eos in Auctoritatem maxime Occidentalis antiquitus recepit Ecclesia. (24) *S. Hieronymus* in Præf. lib. *Judith*: Hunc Librum Synodus Nicæna in numero sanctorum Scri-

ment Bishop of Rome, and Disciple of the Apostles, uses it. So does (26) St. Clement of Alexandria, (27) Tertullian, (28) Origen, &c. And even St. Paul, 1 Cor. x. v. 9, 10; Judith viii. v. 24, 25. The Book of Tobie is quoted by (29) St. Polycarp (Bishop of Smirna, and Disciple of St. John Evangelist) (30) St. Cyprian, (31) St. Basil, and (32) St. Ambrose.

Min. The Author of the Second Book of Machabees (cap. xv. v. 39.) begs the Reader's Pardon, if he has not done his Work well. Could the Holy Ghost say this?

Catb. I'll tell you, when you have answer'd me this Question: Was it the Holy Ghost or St. Paul that left his Cloak at Troas, 2 Tim. iv. v. 13? That beg'd Pardon of the Corinthians, 2 Cor. xii. v. 13?

Scripturarum legitur computasse. (25) In Epist. ad Corinth. T. i. Conc. p. 158. (26) Lib. 4. Strom. (27) Lib. de Monogam. cap. 17. (28) Tom. 3. in Joan. & Hom. 19. in Jerem. Volo Exemplum à Scripturâ dare — Judith fœdera sanxerat, &c. (29) In Epist. ad Philippenses: cujus meminit S. Hieronymus, Eusebius & S. Irenæus. (30) Lib. de Opere & Eleemos. Loquitur in Scripturis divinis Spiritus S. &c. (31) Hom. de Avaritiâ. (32) In Initio Libri de Tobia, vocat Librum Propheticum & Scripturam.

That

That desired their *Prayers*, 2 Cor. i. v. 11? That was an *Idiot in Speech*, ἰδιώτης τῷ λόγῳ, 2 Cor. xi. v. 6? That says, *he speaks foolishly*, 2 Cor. xi. v. 21? Could the *Holy Ghost* say this? But might not *St. Paul* have the *Humility* to say it (and to say it truly, in the *Sense* which he intended) by the *Inspiration* of the *Holy Ghost*? 'Tis what I answer to your Question. For, altho' a *Writer* be inspired; yet the *Syntax*, the *Beauty*, the *Method*, the *Language*, the *Order*, the *Composition*, the *Management* is his own. The *Knowledge* of *all Evangelical Truth* was promis'd to the *Apostles*, *St. John* xiv. v. 26; not *Eloquence*, not *Art*, not *sublime Thoughts*, happy *Turns*, graceful *Cadences*, *Harmony*, or *Criticism*. So that even *inspired Writers*, in these respects, might beg their *Reader's Pardon*; and, with as much *Humility* as *Truth*, confess their *Ignorance*. From them we must learn the way of *Salvation*; but the *belles Lettres* from others.

Min. *Min.* du Pin *confesses* (33) T. 1.
p. 29, *that* the Book of Tobit is rejected
in all the ancient Catalogues, *before the*

(33) In his Preliminary Dissertation, to Cent. i.

Third

Third Council of Carthage Anno 197. Of the Book of *Judith* he says the same; and adds, 'that it is scarcely mention'd by the Ancients, tho' *Clemens Romanus*, *Clemens Alexandrinus*, and *Tertullian* commend the Heroick Action of *Judith*, which makes it evident, they had all an Esteem for that Book.

"The Book of *Wisdom*, says he, and *Ecclesiasticus*, in the ancient Catalogues are placed in the Number of those Books that are very profitable, but not Canonical. — *Origen*, *St. Jerom*, and *St. Hilary* ranked them amongst the Apocryphal Books. So did *St. Basil*, *Philastrius*, *Ruffinus*, and *Theodoret*.

"To conclude, says he, the Books of *Muchabees* are not entred into the Canon of the Holy Scripture in the Catalogues of *Melito*, of *Origen*, of the Council of *Laodicea*, of *St. Cyril*, of *St. Hilary*, of *St. Athanasius*, of *St. Jerom*, and in *Eusebius's* *Chronicon* are opposed to the Canonical Books.

Pag. 30. du Pin wonders, that " *St. Gregory L.* 19. Moral. and others after the Decisions of the Councils at *Carthage* and *Rome* (under Pope *Gelasius* Anno 494) should say, they are " not

46 *Of Apocryphal Books.*

“ not Canonical Books. Which makes
 “ it evident, says he, that these Defini-
 “ tions have not been follow’d by all
 “ Authors, and all Churches, till at
 “ last it was intirely determined by
 “ the Council of Trent.

Cath. 1st, If by *Canonical Books* we mean those, whereof there was never any doubt in the Catholick Church (in which Sense St. Gregory and many others seem to have spoken) the Books you mention, are not *Canonical*; neither is the *Revelation*, the *Epistle to the Hebrews*, &c. St. Jerom, says *Monf. du Pin* p. 50, tells us in his 129th *Epistle*, that in his Time the greater part of the Greek Churches did not receive the *Revelation*, no more than the Latins did the *Epistle to the Hebrews*. 2ly, See here the Difference betwixt a *Catholick* and a *Protestant*. Notwithstanding the Doubt of the Ancients; a *Catholick* may be sure, that all the Books in his Bible are of Divine Authority, if we may rely securely upon the Church’s Consent or Definition after the Time of the Apostles. If we cannot; a *Protestant* can never be sure, that all the Books, contain’d in his Bible, are

Protestants cannot be sure that all the Books in their Bible are Canonical.

ma
ii.
and
been
Epis

Of the Rule of Faith, &c. 47

are the Word of God. What say you to this?

Min. Let me think first of it.

Cath. Take your own Time, Sir.

S. 9. Ninth Discourse.

*Of the Rule of Faith; where also
of Tradition.*

*Min. HE must needs have a wretched
Cause who dares not own the Scrip-
ture to be the Rule of his Faith.*

*Cath. If you mean the Scripture rightly
understood) that is, as the Holy Ghost
intended it) I agree with you. But 1st,
For the right Understanding of it, both
the Scripture it self, the Creed, and the
Practice of all Ages direct us to the Ho-
ly Catholick Church; I mean, to the
standing Church of all Ages, or to the great
Body of Christians, from which all the
rest broke off.*

*2^{ly}, The Scripture directs us no less
manifestly to Apostolical Tradition. 2 Thess.
ii. v. 15, Therefore, Brethren, stand fast,
and hold the Tradition, which you have
been taught, whether by Word, or our
Epistles*

Min.

Min. Then Scripture, it seems, with you, and Tradition have the same Authority.

Cath. With St. Paul, you should say, if you speak, as we do, of Tradition derived from Christ, and his Apostles. And whosoever will take pains to think, can scarce be of another Mind. For 1st, What Christ and the Apostles taught, was as truly the Word of God, as what the Apostles writ afterwards upon several Occasions. 2^{ly}, Christ sent them not to write, but to preach, St. Mark xvi. v. 15. By Preaching they planted the Christian Faith, converted Nations, and would have transmitted the same to Posterity, as (1) St. Irenæus rightly observes, tho' they had only follow'd their Master's Example, who wrote nothing. As the Command of Circumcision, when first given to Abraham, was, for no less than Four Centuries, convey'd only by Tradition. And by it the divine Precept, laid upon Noah and his Posterity,

(1) Lib. 3. cap. 3. Quid autem si neque Apostoli quidem Scripturas reliquissent nobis; nonne oportebat sequi ordinem Traditionis, quam tradiderunt iis, quibus committebant Ecclesias?

of

of not *Eating the Blood of Animals*, was transmitted, till it was pen'd by *Moses*, above Eight Hundred Years after, *Gen. ix. v. 4.* 3ly, Tho' the *Scripture* rightly understood, may be truly call'd the *Rule of Faith*; yet if our Redeemer lay'd the Foundation of his Church by *Preaching* (as he certainly did) the *Un-written Word* was the *first Rule of Christian Belief*, which could not lose its Authority by the Writings of the Apostles.

Upon this Head (2) *St. Basil* *St. Basil.* says, *It is Apostolical to hold*

even unwrit Traditions: And, that the *Scripture* it self, and these (3) *have an equal Force to Piety.* *St. Chry-*

ostom says, (4) *It is clear from* *St. Chry-*

2 Thess. ii. v. 15, that the Apo- *stles* *did not deliver all things in Writing;*
but many things without it: And these too
deserve to be believ'd. Let us then give
Credit

(2) *Lib. de Spiritu S. cap. 29: Arbitror Apostolicum esse etiam non scriptis Traditionibus inhærere.* (3) *Ibid. cap. 27, Utraque parem vim habent ad pietatem.* (4) *Hom. 4. in Epist. ad Thessalon. Hinc est perspicuum, quod non omnia tradiderunt per Epistolam, sed multa etiam sine scriptis. Et ea quoque sunt fide digna. Quamobrem Ecclesiæ quoque Traditionem*

Credit to the Tradition of the Church. 'Tis a Tradition; seek no farther.

And (5) St. Epiphanius, *Tradition too is necessary: For all* St. Epiphanius.

things cannot be had from the Scripture. Therefore the Blessed Apostles left us some things in Writing, and others by Tradition. Which St. Paul affirms, 1 Cor. xi. v. 2, &c. Thus St. Epiphanius. 4ly, The Apostles not only preach'd before they writ; but, in their Writings, appeal'd to their own Un-written Word. St. Paul wrote but once to the Galatians: Yet in that very Epistle he tells them, Gal. i. v. 8, Tho' we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preach'd unto you, let him be accursed. Verse 9, As we said before, so say I now again; if any one preach any other Gospel unto you, than that you have receiv'd by Word of Mouth; let him be ac-

cenſeamus eſſe fide dignam. Eſt Traditio; nihil quæras amplius. Vide etiam hom. 26. in Epist. 1. ad Corinthios. (5) Hær. 61, Sed & Traditione quoque opus eſt; neque enim ex Scripturis peti poſſunt omnia. Idcirco alia ſcripto, Traditione alia Sanctiſſimi Apoſtoli reliquerunt. Quod ipſum ita Paulus affirmat, &c.

cursed.

cursed. Lastly, If Apostolical Tradition cannot certainly convey Christianity to us, we shall lose the Scriptures themselves; which came to us thro' no other Channel.

*The Certainty
of Apostolical
Tradition.*

Min. Is not the Scripture profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished *in every word* unto all good Works, 2 Tim. iii. v. 16, 17?

Cath. Yes, when rightly understood, that is, by the Lights to which the Scripture it self directs us. But if this Caution be not used; we know, that in the Mysteries or Writings of the Saint you mention, there are some things hard to be understood; which — the Unstable wrest, as they do also the other Scriptures, unto their own Destruction, 2 Pet. iii. v. 16.

Min. Our Saviour condemns Traditions, St. Matth. xv. v. 6. St. Mark vii. v. 9, 13.

Cath. Jewish Traditions he does; not his own Doctrine (then Un-written) nor the Un-written Doctrine of his Apostles. St. Luke x. v. 16, He that beareth you, beareth me.

Min. All that the Apostles taught by Word of Mouth, Is all that the Apostles taught, Expressed in Scripture? was afterwards writ in the Scripture?

Cath. 1st, Pray, where does the Scripture say this? Did any of the Apostles prophesy, what St. John was to write after their Decease? Or do their Writings hinder us more from believing their own Tradition, than they hinder us from believing the Writings of St. John? Does he any where affirm that, which you so confidently averr? Or, is there nothing to be believ'd in the Revelation, the Gospel, or the Epistles of St. John, but what was writ before?

2ly, Where is it written, that it is lawful for Christians to work upon Saturday, the Day of Worship, Prescribed in the Commandments, Exod. xx. v. 8; Expressed in the Gospel, St. Mark xv. v. 42; Observed by the Primitive Christians, St. Luke xxiii. v. 56? Or to eat strangled Meats, Acts xv. v. 29? To baptize Infants, St. Matth. xxviii. v. 19, 20? Where is it written, that Swearing is not in all Cases forbid to Christians, St. Mat. v. v. 33; St. James v. v. 12? Nor Law-Suits, St. Matth. v. v. 40; 1 Cor. vi. v. 7? Nor Fighting in the Wars, St. Matth. v. v. 38,

v. 38, 39 ? That *Baptism* may have its Effect, notwithstanding the Wickedness, or Herefy of the *Minister*, 1 Cor. iv. v. 2 ? That the Twelve Articles of the *Creed* are all *Fundamental* ? Or that all the Chief *Credenda* are comprized in them ?

3ly, Tho' what you say, were true ; yet, as we have the *Scripture* it self from *Apostolical Tradition*, and the *Declarations* of the *Catholick Church* ; why should we not also have from thence the *true Sense* and *Interpretation* of it ? Especially, since we are sure, that in some Cases the Letter kills, 2 Cor. iii. v. 6 ; That the *Unlearned* and *Unstable* may wrest it to their own *Destruction* ; and that even those *Texts*, which *Establissh* the *Doctrine* of the *Apostles Creed*, are to this very *Day*, and have been in former *Times* *misunderstood*, by a great Number of *Christians*. For, are not so many *Shipwracks* of *private Judgment* Warning enough to an humble *Christian*, to take both the *Book* and the *Sense* from the same *Hands* ? You know, what (6) *St. Augustine* says, I would not believe the *Gospel*, unless the *Au-*

(6) Ego verò Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret Auctoritas, Lib. contra Epist. Fundam. Cap. 4.

thority of the Catholick Church induced me to it.

Min. Then we must take the Sense of the Old Testament from the Jews.

Cath. No such Matter. The Catholick Church receiv'd from the Hands and Tongues of the Apostles the Scriptures both of the Old and New Testament, together with their Sense ; and the Faithful from Her.

Min. This makes the Church above the Scripture, or at least equal in all respects.

Cath. Not so neither. But it settles the Order between the Guide, and the Rule ; between the Judge, and the Law. In deciding Controversies of Religion, the Church is Infallible : Because She is the Pillar of Evangelical Truth. But the Scripture is Infallible in every thing it says. It is easier for Heaven and Earth to pass, than one tittle of the Law to fail, *St. Luke xvi. v. 17.*

S. 10. Tenth Discourse.

Of the Pope's Supremacy.

Min. **U**Pon this, I have several Questions to ask. First, What do you mean by the Pope's Supremacy?

Cath. That the Bishop of Rome, as St. Peter's Successor, is, By Divine Appointment, the Head of the Church under Christ.

Min. Are you sure, that Christ committed his whole Flock to St. Peter?

Did Christ commit his whole Flock to St. Peter?

Cath. I am sure, that he said to him, without any Exception, Feed my Lambs, Feed my Sheep, St. John, xxi. v. 15, 16, 17; after he had asked him, if he loved him more than these; among whom were Two of his Principal Apostles, viz. St. James and St. John. I am sure, he gave him the Name of Cephas, (1) a Rock or Foundation-stone, St. John i. v. 42; in Greek, Peter. And said to him, St. Matth. xvi. v. 18, that, which in our Language would be, Thou art a Rock, and upon this Rock I will

(1) S. Jerom. in Cap. 2. Epist. ad Galatas.

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build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven, &c.

Min. Here is nothing of his being above the Apostles.

Cath. If so; the Apostles were no Part of Christ's Flock; they were no Part of his Church; that is, they were no Christians.

Min. The Rock is Christ, 1 Cor. x. v. 4.

Cath. The only principal Rock is Christ, upon whom both St. Peter and the Church is built. But the Ministerial Rock, the Foundation-stone, next to the main Rock, in the Building of the Church, was St. Peter, if we believe the Gospel.

Min. The Church may be said to be built upon Him, because He built it.

Cath. Pray, Sir, would you think a Man right in his Wits, that should tell you, your House is built upon the Mason? Jurisdiction is the Foundation of Government. All Government is built upon it.

Min. Rev. xxi. v. 14, The Apostles are call'd the Twelve Foundations of the Heavenly Jerusalem.

Cath. St. Peter has no Supremacy in Heaven.
Min.

Min. Upon Earth the Apostles and Prophets are stiled our Foundation, Eph. ii. v. 20.

Cath. 1. One Part of a Foundation may be built upon another. The Apostles were built upon the Prophets, and we upon both. How then can you prove by this Text (supposing even your Sense of it) that the other Apostles were not built upon St. Peter? 2. The Text says nothing of Jurisdiction, but of Doctrine only. For 'tis certain, the Ancient Prophets had no Jurisdiction over the Christians in St. Paul's Time. And the Apostles in Doctrine were all equal to St. Peter, tho' not in Jurisdiction. So that this Text is utterly incapable of doing you any Service.

Min. St. Paul had Care of all the Churches, 2 Cor. xi. v. 28.

Cath. He had so. For every Apostle had Jurisdiction over all Christians; his Fellow-Apostles only excepted, St. Mark. xxviii. v. 19, 20.

Min. Our Saviour the Night before his Passion, St. Luke xxii. v. 24; sets all his Apostles upon the level.

Cath. St. Peter was not then their Superior. But if you read the Text, you'll not find, they were always to be equal;

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and, after his Resurrection, he enstall'd St. Peter with such a Solemnity, as is not perhaps to be match'd in any other Part of the Gospel. *A Succession of Bishops in St. Peter's Chair, to whom Christ, after his Resurrection, committed his Flock, holds me in the Catholick Church, says the Learned and Devout (2) St. Augustine.*

Min. What Peter was, the same were the other Apostles, endued with a like Partnership of Honour and Power, according to St. Cyprian, Lib. de Unitate Ecclesiae.

Cath. Why do you not add, as he does of St. Peter? But the Beginning springs from an Unity, that the Church may be shew'd to be One.

Min. St. Jerom concludes from Eph. ii. v. 20, that the Church's Strength is equally settled upon the Apostles, Lib. i. cont. Jovin.

Cath. As Doctors, he does; not as Governors. His next Words are these: But for this very reason, One is chosen out of the Twelve, that a Head being Constituted, there might be no room for Schism.

Min. Upon what do you build your Assurance, that Christ instituted the Form of Government, which was

(2) Lib. contra-Epist. Fundamenti. Cap. 5.
always

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always to continue in his Church?

Cath. Upon the Wisdom of Christ. For to imagine, that he left to his Church, with which he promis'd to continue to the End of the World, no certain Rule or Form of Administration, would be a Reflection upon his Wisdom. Especially since we find this Provision so carefully made for the Synagogue, *Exod. xl. v. 13, 14, 15. Num. xx. v. 26. Num. iii. v. 32. Deut. xvii. v. 12. 2 Chron. xix. v. 11.*

Min. All this, if granted, will still be unserviceable, unless you can make it out, with utmost Evidence, that the Bishop of Rome is St. Peter's Successor.

Is the Bishop of Rome St. Peter's Successor?

Cath. 'Tis a Point undeniably attested by all Antiquity, as a Learned (3) Bishop of yours has fully proved. In the Third Age, St. Cyprian call'd (4) Rome the Chair of Peter, and the Principal Church, from which the Unity of Priesthood is risen. Is not this to be Center of Christian Uni-

(3) Dr. Pearson, *Bishop of Chester*, in *Oper. Posth.* p. 27, 31. (4) *Epist. 55; Cathedram Petri, & Ecclesiam principalem, unde Unitas Sacerdotalis exorta est.*

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ty ? He calls Communion with Pope Cornelius, (5) the Root and Matrice of the Catholick Church. He tells a Bishop, a Letter was writ, that Cornelius might know you are (6) in his Communion, that is, in the Communion of the Catholick Church.

In the Fourth Age St. Optatus. *tatus* : You cannot deny, (7) says he, but you know, that in the City of Rome the Episcopal See was first given to Peter, Head of all the Apostles. --- Peter sate first ; to him Linus succeeded, &c. He adds, that, because Rome is the Seat of St. Peter's Successors, therefore with that one Chair, Unity is to be kept by all, *in qua una Cathedra, Unitas ab omnibus servaretur.*

St. Augustine : What Harm, St. Augustine (8) says he, had the Roman See done you, in which Peter sate ; and in which Anastasius sits at present ? In another Place, he speaks thus to the Donatists. (9) Come, Brethren, if you will be grafted in the Vine. 'Tis pity to see you lie so cut off from it. Count the Priests even in St. Peter's See. Observe

(5) Epist. 45. (6) Ep. 52. (7) Lib. 2. contra Parmen. (8) Lib. 2. contra Literas Petil. cap. 52. (9) In Psalmo contra Partem Donati.

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the Succession in that Rank of Fathers. That is the Rock, which the proud Gates of Hell do not overcome.

St. Jerom, writing to Pope Damasus: I speak (10) says he, to the Fisherman's Successor. — Acknowledging only Christ to be the Chief, I am join'd in Communion with your Holiness, that is, with the Chair of Peter. Upon that Rock I know the Church is built. Whosoever eats the Lamb out of this House is prophane. If any one be not in the Ark of Noah, he will perish in the Deluge. — Whosoever gathers not with thee, scatters: That is, He that is not Christ's, is Antichrist's.

Min. I know, 'tis what St. Jerom says, and have oft wonder'd at it. But has the Bishop of Rome held always this Rank in the Universal Church?

Did the Pope always hold this Rank?

Cath. In the first General Council at Nice, his Legates took place of (11) all the Oriental Patriarchs, Anno 325.

Anno 382, The Oriental Bishops at Constantinople, in a Letter to Pope Da-

(10) Epist. 57. (11) In Subscript. Episcop. T. 2. Conc. p. 50. E. Et apud Socratem Lib. 1. Cap. 13. Edit. Valest.

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masus, call themselves (12) *his Members*. And in his Answer he stiles them his (13) *most Honourable Children*.

Anno 431, Pope Celestin is stil'd in the General Council of Ephesus, *nemine contradicente*, (14) *the Head of the Council*, and (15) *St. Peter's Successor*. The Council it self calls him (16) *their most Holy Father*. Of this Council Mennas, Bishop of Constantinople, said, (17) *Pope Celestin is known to have presided in it by his Deputies, viz. Cyril Bishop of Alexandria, Arcadius and Projectus Bishops, and Philip a Priest*.

Anno 451, The General Council of Chalcedon calls (18) *St. Leo their Head*; and says, (19) *The Vineyard was committed by our Blessed Saviour to his Apostolical Holiness*. His Legate subscribed the Definition of Faith in these Terms, (20) *Synodo præsidens — subscripsi, Presiding over the Council, I have subscrib'd it*.

Anno 553, Eutychius, Bishop of Con-

(12) Apud Theodoretum Lib. 5. Hist. Cap. 9.
 (13) Apud eundem. cap. 10. (14) Act. 2. p. 619, B. (15) Act. 3. p. 626. A. B. (16) In Depositione Nestorii. Act. 1. p. 533. C. (17) In Protest. Fidei. (18) In Epist. ad eundem. T. 4. Conc. p. 833. D. (19) Ibid. p. 836. A. B. (20) Act. 6.

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Constantinople, writing to the Pope, desires the Fifth General Council may be held, *presidente nobis vestra Beatitudine, Tunc Holiness presiding over us.*

Min. Can you shew, the Bishop of Rome in Ancient Times, had any Jurisdiction over all other Bishops? *Had he always Jurisdiction over the other Bishops?*

Cath. In the next Age after the Apostles, Pope Victor threatened to excommunicate (21) all the Churches of Asia and of the neighbouring Provinces, for keeping Easter at an undue Time. St. Cyprian advises Pope Stephen to dispatch a (22) Letter to the French Bishops, whereby they may be authorized to depose Marcian, Bishop of Arles, and to choose another in his place. When St. Athanasius, Bishop of Alexandria, was accused by the Eusebians, Pope Julius (23) cited him to a Council, which was held at Rome, and there judg'd his Cause. St. Gregory the Great, speaking of the

(21) Eusebius Lib. 5. Hist. Cap. 24. Edit. Val. p. 192. D. (22) Epist. 67, quibus absento Marciano, alius in locum ejus substituat. (23) In Literis apud S. Athanasium, in Apologia contra Arianos, §. 29. p. 148 E. ult. Edit. Non enim suo motu, sed accersitus, ac literis nostris acceptis, huc accessit.

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Roman See, has these most remarkable Words, (a) *When Bishops commit a Fault, I know not what Bishop is not subject to it. Do you think now, there is not any Ground at all, either in Scripture or Antiquity, for the Pope's Supremacy?*

Min. I do not say so.

Cath. Where then is the Justice of Dr. Tillotson's Censure? (24) That the Pope's Supremacy is not only an indefensible, but an impudent Cause, as ever was undertaken, &c. That there is not one tolerable Argument for it, and a Thousand invincible Reasons against it. — The Histories and Records of all Ages, are a perpetual Demonstration against it.

Min. A bold Invective is almost the only Demonstration, which the Rabble understands.

Cath. In the mean time, is not this to delude the Unlearned, and to make a Jest of Religion?

Min. Indeed the Doctor was free enough of his Epithets.

Cath. I find him as liberal of them about Transubstantiation. (25) 'Tis not, says he, a Controversy of Scripture against Scripture, or of Reason against Reason, but

(a) Lib. 9. Epist. 59. ult. Edit. (24) Preface to Dr. Barron's Treatise of Supremacy. (25) Discourse of Transubstantiation. p. 2.

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of downright Impudence against the plain Meaning of Scripture, and all the Sense and Reason of Mankind. 'Tis a most self-evident Falshood; and there is no Doctrine or Proposition in the World, that is of it self more evidently true, than Transubstantiation is evidently false. 'Tis thus your Eloquent Doctor exposes the Wisdom of his Ancestors (if not his own) and of all the Ancient Churches in Christendom. But the Rule of some Men is,

Dolus an Virtus, quis in hoste requirit?

§. 11. Eleventh Discourse.

Of Transubstantiation.

Min. I Imagine, you have not much to say upon this Topick.

Cath. I have this at least, that the first of Christ's Miracles before his Disciples, was Transubstantiation. His changing Water into Wine at Cana of Galilee, says your Dr. (1) Cofin, was a true and proper Transubstantiation. It was also the first Miracle of Moses, when

It was Christ's first Miracle.

And Moses's.

(1) History of Transubstantiation. an. 1676. p. 117.

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he was sent to the Jews, *Exod. iv. v. 3* ; and of *Moses* and *Aaron*, when they were sent to the Egyptians, *Exod. vii. v. 10*. For *Transubstantiation* is nothing else, but an entire Change of one Substance into another ; as of *Water* into *Wine*, *St. John ii. v. 9, 11* ; of a *Rod* into a *Serpent*, *Exod. iv. v. 3* ; *Exod. vii. v. 10*.

Min. I do not say, 'tis absolutely impossible.

Cath. You cannot, unless you will deny both the Old and New Testament. But why it was the first Miracle both of *Moses* and of *Christ*, I leave you to enquire. 'Tis more than probable, there was some Reason for it. And, methinks the Words of the Institution, related by Three Evangelists and *St. Paul* (*This is my Body*, which is given for you ; *This is my Blood*, which is shed for you ; or as *St. Luke* expresses it, *ch. xxii. v. 20*, (2) *This Cup is the New Testament of my Blood*, which Cup is shed for you) import no less than a substantial Change.

Min. Why may they not be understood Figuratively ?
Why cannot the Words of the Institution be understood Figuratively.

Cath. 1st, Because I

(2) Τὸ το ποτήριον ἡ καινὴ διαθήκη ἐν τοῦ αἵματος μου, τὸ ὑμῶν ἐν χενόδοξου.

find

find this in your Catechism. *Quest. What is the inward Part or Thing signify'd? Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.* For I think, it is evidently impossible, they should be *verily and indeed taken and received*, if they were only *Figuratively* present.

2ly, Because if Christ, when he bid the Servants draw and bear to the Governor of the Feast, St. John ii. v. 8, had said, *This is Wine*; to suppose there was not a substantial Change, would have been to question the Truth of his Words. I am sure, if he be the Son of God, he can change all things as he pleases. And I think, if he had intended to change Bread and Wine into his own Body and Blood, so to give us them *verily and indeed*; he could not have express'd his Intention plainer, than by saying, *This is my Body, This is my Blood.*

3ly, Because he says, St. John vi. v. 51, *The Bread, that I will give, is my Flesh.* Verse 52, *The Jews therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat?* Verse 53, 55, *Then Jesus said unto them — My Flesh is Meat indeed, and my Blood is Drink indeed.* Verse 60, *Many therefore of his Disciples,*
when

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when they had heard this, said, *This is a hard Saying ; Who can hear it ?* Verse 66, *From that time many of his Disciples went back, and walked no more with him.*

4ly, Because St. Paul says, 1 Cor. x. v. 16, *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ ? The Bread, which we break, is it not the Communion of the Body of Christ ?*

5ly, Because they are the Words of the Institution. When a Sacrament or Sign is instituted and known, it may sometimes borrow the Name of the Thing which it signifies. But no Sacrament was ever instituted, by attributing abruptly to it the Name of that which it is to signify. To institute a disparate and unexpected Sign in this manner, is to speak as contrary to the Fundamental Laws of Speech ; as if you should say, that a *Morsel of Bread is London-Bridge*, or that a *Bit of Cheese is Canterbury Church* ; because by an *Art of Memory* they may put you in mind of those Buildings. Christ would not be the Son of God, unless he could change the *Substance* and *Being* of Things, without discovering the Change to our Senses. But he could not speak abruptly, and contrary to the Rules.

Rules of Discourse. Much less would he do it at a Time, when all Mankind endeavours to express their Thoughts in the plainest manner ; when he was making his *Will* ; when, taking *Leave* of his dearest *Friends* and *Confidants* ; when settling a *Treaty*, a *Covenant*, an *Alliance*, which was to continue, till *Time* it self expired.

6ly, Because they were never understood so by the Catholick Church. 'Tis above *Eight Hundred* Years since the *Greek Schism* began, and more than *Twelve Hundred*, since the *Nestorians* and *Eutychians* forsook the Catholick Church. Yet to this Day they (a) hold *Transubstantiation* ; which must therefore have been the *unanimous Belief* of *Christians* before their Division. And tho' the *Greeks* have been so industrious in fomenting the *Schism*, that the very *shaving* of our *Beards* has been thought matter enough for an *Accusation* ; yet in all this *Time* they never quarrell'd with us about *Transubstantiation*.

St. Ignatius, Disciple of the Apostles, and Martyr in the St. Ignatius.

(a) See the Particulars in Monf. Arnold, lib. 5. cap. 10, 11, 13. Tom. 1.

Year 107, in his Epistle to the Church of *Smyrna*, writes thus of the *Hereticks* in his Time: (3) *They do not admit Eucharists and Oblations, because they do not confess, that the Eucharist is the Flesh of our Saviour Jesus Christ, which suffer'd for our Sins, and which the Father rais'd again by his Bounty.*

In the same Age the Holy St. Justin. Martyr St. *Justin*, in his Apology to the Emperor, affirms that (4) *As our Saviour Jesus Christ was himself by the Word made Flesh, and took for our sake both Flesh and Blood: So we are taught, that the Aliment, after his Word is pronounced upon it, the Aliment I say and Food of our Flesh and Blood, is the Flesh and Blood of that Incarnate Jesus. A Philosopher, writing an Apology to a Heathen Emperor for the Christian Religion, had he understood the Words of the Institution in a Figurative Sense, would*

(3) Apud Theodoretum. Dial. 3. (4) Quemadmodum per verbum Dei Caro factus Jesus Christus Servator noster & carnem & sanguinem salutis nostræ causâ habuit: Ad eundem modum etiam eam, in quâ per preces verbi ejus ab ipso profecti gratiæ sunt actæ, alimoniam, unde sanguis & caro nostra per mutationem aluntur, incarnati illius Jesu carnem & sanguinem esse edocti sumus.

undoubtedly upon this occasion have told him flatly, that the *Eucharist* is not the Body and Blood of Christ, tho' it be call'd so in the Scripture. Whereas he positively declares, it is the true Body and Blood of Christ. And lest the Emperor should not *believe*, that Bread and Wine *could be* so much chang'd, he lets him know, we are as sure of it, as we are 1st, That *the Word was made Flesh*. 2^{ly}, That our ordinary Food, Bread and Wine, is transmuted daily into our *Flesh and Blood*. No Wonder then, if, by the Words and Power of Christ, it be changed into His.

In the same, (5) St. Irenæus. *St. Irenæus.* proves that our Bodies will rise again, because *they are nourished with the Body and Blood of our Lord*. And (6) How do you know, says he, *that the Bread, upon which Thanks are given, is the Lord's Body, and the Cup of his Blood;*

(5) *Lib. 4. contra Hæreses. cap. 34.* Quomodo dicunt carnem in corruptionem devenire, & non percipere vitam, quæ à Corpore Domini & Sanguine alitur? (6) *Ibid.* Quomodo autem constabit eis eum panem, in quo gratiæ actæ sint, Corpus esse Domini, & Calicem Sanguinis ejus, si non ipsum Fabricatoris Mundi Filium dicant?

if

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if you confess him not to be the Son of the Creator of the Universe?

In the Third Age St. Cy- St. Cyprian.
prian: (7) How do we encourage those, that are fallen in the Persecution, to shed their Blood for Christ; if before the Battle we do not give them his Blood?

He says, in the Eucharist (8) we touch Christ's Body; and (9) drink his Blood off. Which, I think, is Evidence enough, that he did not understand the Words of the Institution in a Figurative Sense.

Min. Some of your Divines grant, that Transubstantiation cannot be evidently proved from Scripture.

Cath. Some will grant the same of Consubstantiality, of the Procession of the Holy Ghost from the Father and the Son (which you allow both in the Creed, and in the Fifth of the 39 Articles) and of the Distinction of Persons in God. Because they

(7) Ep. 54. Quomodo docemus aut provocamus eos in Confessione Nominis Sanguinem fundere, si eis militaturis Christi Sanguinem denegamus? (8) Lib. de Orat. Domini. Corpus ejus contingimus. — Qui Corpus ejus attingunt.

(9) Epist. 62. ad Cacilium: Ita epoto Sanguine Domini & poculo salutari, exponatur memoria veteris hominis &c.

only

only speak of *uncontestable Evidence*. And, after all, Divines may be mistaken.

Min. St. Paul calls the Sacrament Bread, 1 Cor. x. v. 16, The Bread which we break. 1 Cor. xi. v. 26, As often as ye eat this Bread. Verse 27, Whosoever shall eat this Bread.

Cath. He does so. And he has Two good Interpreters, I mean, our Blessed Saviour, St. John vi. v. 51, *The Bread, that I will give, is my Flesh*; and himself, 1 Cor. xvi. v. 16, *The Bread, which we break, is it not the Communion of the Body of Christ*? No Sacrament ever was, or could be instituted contrary to the Laws of human Discourse, that is, by giving it abruptly the Name of that which it is to signify. Hence the Words of the *Institution* must, of necessity, be understood in their literal Sense. But it is neither repugnant to common Sense, nor to the Custom of Mankind, to give a Thing the Name of that, *out of which* it is made, or *to which* it is like. See Gen. iii. v. 19. Exod. vii. v. 12. St. John ii. v. 9. Josh. v. v. 13. St. Mark xvi. v. 5: compared with Josh. v. v. 14. St. Matth. xxviii. v. 5.

Min. Christ bids us take the Sacrament in his Remembrance, S. Luke xxii. v. 19. 1 Cor. xi. v. 24, 25.

E

Cath.

Cath. We ought certainly to have done so, tho' he had left us only his *Heart*; much more having left us both his *Blood* and his *Body*. The next Verse in *St. Paul* tells us what we are chiefly to remember. *For as often as ye eat this Bread and drink this Cup, ye do shew* [*shew ye καταγγέλλετε*] *the Lord's Death, till he*

Did the Church come.

Min. Do you then really think the Church always held Transubstantiation?

Cath. As she always believed the Divinity of Christ, and always adored him as the Son of God; but did not enter into the Questions concerning his Co-eternity, Consubstantiality, and Equality with the Father, till she was forced by Heresies to explain the Consequences of her Doctrine and Practice: So she always believed that that, which after Consecration appears to be Bread and Wine, is the Body and Blood of Jesus Christ, and always adored it as such; but did not enter into the Question of Transubstantiation, till obliged to explain the Consequence of her Doctrine and Practice by the Disputes of *Berengarius* in the Eleventh Age.

Min. Several of the Fathers, especially

St.

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St. Augustine and Theodoret are flatly against it.

Cath. Unless you can shew a fair Probability, that they opposed it more, than any of the *Ante-Nicene Fathers* did *Consubstantiality*, your Argument wants Weight. And this I am positive you will never be able to do.

Min. It bids Defiance to all the Reason of Mankind.

Cath. No more than the *Blessed Trinity* and the *Incarnation*; both which are far above the Reach of Human Reason, but neither of them is contrary to it.

Min. Transubstantiation is contrary to Sense.

Cath. No more than it is contrary to Sense, 1st, That One should be Three, and Three be One. 2^{ly}, That the Sun and every fixt Star should be greater than the Earth. 3^{ly}, That he, who appear'd to *Joshua*, Josh. v. v. 13, 14; and to the Holy Women, St. Mark xvi. v. 5, St. Matth. xxviii. v. 5, should be an Angel. But if God had reveal'd to them, that he who appear'd to be a Man, was not a Man, but an Angel; whether must they have believ'd God, or their Senses?

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How we must Min. Christianity supposes,
trust our Senses. *that we must trust to our*
Senses.

Cath. True ; unless *Faith*, or *Reason* make an Exception. But 1st, To be guided universally by the Impressions of Sense, and either to follow them always, or always to reject them, is evidently repugnant to *Faith*, to *Reason*, to *Experience*, and to our *Senses* themselves. For then we must suppose, that he who appear'd to *Joshua* and to the *Women* in the Monument was a *Man*, tho' the Scripture says he was an *Angel*. That the *Stars* are no bigger than Wall-nuts : And that an *Oar*, by being put into the *Water*, is bent. 2^{ly}, To say you would believe your *Senses* rather than *God*, is *Blasphemy*.

Min. *Why may not the Words of the Institution, This is my Body, This is my Blood, be Figurative Expressions, as well as so many others in the Scripture ; as when Christ says, I am the Vine, I am the Door, I am the Light of the World, &c ?*

Cath. *Figures* are the Ornament of Discourse. They add even a Lustre, Beauty, and Clearness to it. But 1st, There may be absurd, and impertinent *Figures* ; which it would be therefore *Blasphemy*
to

to attribute to the Son of God. 2ly, No *Fallacy* can be more apparent, than to prove that a Sentence is Figurative, because many others in the Scripture are so. If this *Logick* be allow'd, *Christianity* is at an end. The Divinity, Resurrection, and Ascension of Christ will be *Figurative*, because his *sitting* at the *right Hand* of the Father is so. 3ly, To make the bare *Imposition* of a foreign Name be the Institution of a Sign, is a *Figure* indeed ; but contrary to the Established Laws of Discourse, to good Sense, and to the Custom of Mankind ; and, as such, directly opposite to the Wisdom of Christ.

Min. It appears by John vi. v. 63, that what Christ said of giving his Flesh to eat, v. 51, 53, 55, must not be taken in the literal Sense, as the Jews and unbelieving Christians understood it, but spiritually and mystically.

Cath. Right. For they thought not of a Sacrament, but only of eating his Flesh, as they did other Meat, for the Nourishment of their Bodies ; that is, of killing, boiling, roasting, carving, and consuming it. In respect of which gross Conceit of theirs, we eat his Flesh in the Blessed Sacrament, not only in

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a *Spiritual*, but even in a *Figurative* and *Metaphorical* Sense.

Min. The Symbols after Consecration are called *Bread and Wine*, 1 Cor. x. v. 16, 17. 1 Cor. xi. v. 26, 27, 28. St. Matth. xxvi. v. 29. *Are they not?*

Cath. 'Tis already answer'd. And certainly nothing can be more agreeable to the common Practice of Men, and the Rules of Speech. 1st, Because they have to our Senses all the Natural Appearances and Effects of Bread and Wine. For this reason Angels in the Scripture are call'd *Men*. Josh. v. v. 13, *Behold there stood a Man over against him.* St. Mark xvi. v. 5, *They saw a young Man sitting, &c.* St. Luke xxiv. v. 4, *Behold Two Men stood by them in shining Garments.* Acts i. v. 10, *Behold Two Men stood by them in white Apparel.*

2^{ly}, Because they were Bread and Wine before Consecration. Thus God said to *Adam*, Gen. iii. v. 19, *Dust thou art, and unto Dust shalt thou return.* So the Person's Name is attributed commonly to the Corps. *Joseph* desires Leave to bury his Father, Gen. l. v. 5. And, *Behold there was a dead Man carried out, the only Son of his Mother*, St. Luke vii. v. 12. The *Serpent* was made by a substantial

stantial Change from Aaron's Rod, and lost even the former Appearance; yet is still call'd a Rod, because made from it, *Exod. vii. v. 12: They cast down every Man his Rod. But Aaron's Rod swallow'd up their Rods. So Wine is call'd, St. John ii. v. 9, the Water made Wine. And, tho' we believe Transubstantiation, we call the Eucharist daily, Bread and Wine Consecrated; or Bread and Wine made by Consecration the Body and Blood of Christ.*

Min. The Apostles eat that, which Christ took into his Hands, that is, true Bread.

Ans. Then you eat that, which the Butcher kill'd, that is, a Living Dr. And Joseph, if he really buried his Father, was guilty of Murther, by burying him alive.

Min. Christ said of Bread, this is my Body.

Cath. So he might have said of Water, St. John. ii. v. 9, This is Wine. And Moses of his Rod, when he cast it upon the Ground, This is a Serpent.

Min. He blest the Bread; Therefore he did not destroy it.

Cath. God gives a Blessing to the Corn you Sow, when the Crop is fruitful. Yet, 1 Cor. xv. v. 36, 37, 38, That, which thou sowest, is not quickned, except it

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dye. And thou sowest not that Body that shall be, but bare Grain. — But God giveth it a Body as it hath pleased him. And you may observe, that our Blessed Saviour, St. John vi, before he came to speak of this Sacrament, gave so powerful a Blessing to Five Loaves and Two small Fishes, that they were more than sufficient for Five Thousand Men, St. John vi. v. 10. The very Remnants being more, than was prepared for the Feast.

The Apostles why silent at the Institution. Min. 'Tis incredible the Apostles, at the Institution, should ask no Questions about it, if it be such a Mystery as you pretend.

Cath. 1. If Christ gives his Body and Blood to the Faithful verily and indeed; you must answer this Argument. 2. They had heard the Questions put and solved in the verb. of St. John.

The Pagans why silent? Min. If the Primitive Christians had either held Transubstantiation or the Real Presence, there is no doubt but the Pagans wou'd have ridicul'd them for it; which they never do.

Cath. 1. Might they not have ridiculed as well the Strength of their Faith, if it was then believ'd, that Men, by eating a bit of Bread and drinking a little Wine,

Wine, receiv'd the *Body* and *Blood* of a *Man* verily and indeed? 2. It was the ordinary Practice of the Church, in the first Ages, to conceal even from the *Catechumens*, the Knowledge of the Sacraments, much more from the (1) *Infidels*. This might make (2) *St. Cyril of Alexandria* pass it over in Silence, tho' *Julian*, in his first Book against the Christians, had objected any thing concerning the *Eucharist*. However it is, 'tis impossible to know one half of *Julian's* Objections; since of all his *Three Books* against the Christians (*St. Jerom* says Seven, and (3) quotes a Passage out of the Seventh Book) we have only a Part of the *First*, with *St. Cyril's* Refutation of it.

Min. To produce a *Body*, whilst actually in Being, is as impossible, as to destroy that which never had one.

Cath. To make a thing be present,

(1) *Tertullian* in *Apologet.* cap. 7. *Lib. 2. ad Ux.* Cap. 5. *Origenes* *Lib. 1. contra Celsum.* *Cecilius* apud *Minutium Felicem.* *Synodus Alex.* apud *S. Athan.* *Apol. 2.* *S. Cyril.* *Hieros. Catech. 6.* *Illum.* *S. Epiphanius* *Hær. 42.* *S. Basilii* *L. de Spiritu S. Cap. 27.* *Theodoretus* in *Dialogis.* *SS. Augustinus & Chrysostomus* *passim.* (2) *T. 6. pag. 39. &c.* (3) *Tillemont.* *T. 7. p. 405.*

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whilst actually in Being, is not impossible. And *Transubstantiation*, in our Case, requires no more.

Min. None of Christ's Miracles ever destroy'd the Being of any thing.

Cath. What then became of the Water, which he changed into Wine, St. John ii. 9?

Min. What think you of Dr. Tillotson's Arguments from Sense in his Discourse of Transubstantiation?

Cath. I think them to be what they are, Eloquent Sophistry. The Women entering into the Monument, saw a young Man, St. Mark xvi. v. 5. St. Matthew says he was an Angel, ch. xxviii. v. 5. Now to try the Force of the Doctor's Argument, instead of *Transubstantiation*, let us put St. Matthew's Relation of his being an Angel, who to the Women's Senses appear'd to be a Man. The Issue will shew, whether the Doctor or the Evangelist maintains his Ground better. The first argues thus.

Dr. Tillotson's " Before I engage I
Arguments from " cannot but observe,
Sense against " what an unreasonable
Transubstantia- " Task we are put upon,
tion. " to dispute a Matter of
 " Sense; which is one of
 " those

“ those things, about which *Aristotle*
 “ hath long since pronounced there
 “ ought to be no Dispute. It might
 “ well seem strange, if any Man should
 “ write a Book, to prove that an Egg
 “ is not an *Elephant*, and that a *Musket-*
 “ *Bullet* is not a *Pike*. It is every whit
 “ as hard a Case, to be put to main-
 “ tain by a long Discourse, that [what
 “ the Women saw to be a Man was a
 “ Man, and not an Angel.] And if
 “ this Evidence may not pass for suf-
 “ ficient without any farther Proof, I
 “ do not see, why any Man that hath
 “ Confidence enough to do so, may
 “ not deny any thing to be what all
 “ the World sees it is; or affirm any
 “ thing to be what the World sees it is
 “ not; and this without all Possibility
 “ of being further confuted. So that
 “ the Business of [*St. Matthew's Relation*]
 “ is only a Controversy of downright
 “ Impudence against all the Sense and
 “ Reason of Mankind. It is a most self-
 “ evident Falshood; *&c.* And yet if
 “ it were possible to be true, it would
 “ be the most ill-natured and pernicious
 “ Truth in the World, because it would
 “ suffer nothing else to be true. —
 “ [*St. Matthew's Relation*,] if it be true
 “ at

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“ at all, is all Truth. For it cannot
 “ be true, unless our Senses, and the
 “ Senses of all Mankind were [or might
 “ have been] deceiv’d about their pro-
 “ per Objects ; and if this be true and
 “ certain, then nothing else can be so ;
 “ for unless we be certain of what we
 “ see, we can be certain of nothing.

“ I cannot see that the Foundations
 “ of any reveal’d Religion, are strong
 “ enough to bear the Weight of [St.
 “ *Matthew’s Relation.*] Of which I
 “ shall only ask these few Questions.

“ I. Whether any Man have or ever
 “ had greater Evidence of the Truth
 “ of any Divine Revelation, than [the
 “ Holy Women had and every Man
 “ that had been with them would have
 “ had,] of the Falshood of [St. *Mat-
 “ thew’s Relation?*] Infidelity were hard-
 “ ly possible to Man, if all Men had
 “ the same Evidence for the Christian
 “ Religion, which [we know by the
 “ Gospel the Holy Women had, and
 “ all Mankind might have had, against
 “ St. *Matthew’s Relation,*] that is, the
 “ clear and irresistible Evidence of Sense.
 “ He that can once be brought to con-
 “ tradict or deny his Senses, is at an
 “ end of Certainty. For what can a

“ Man

“ Man be certain of, if he be not cer-
 “ tain of what he sees ?

“ 2. By what clearer Evidence or
 “ stronger Argument could any Man
 “ prove to me, that [St. *Matthew's Re-*
 “ *lation*] is in the Bible ; than I [if I
 “ had been with the Holy Women in
 “ the Sepulchre,] could prove to him,
 “ that [the young Man in the Sepul-
 “ chre was a young Man.] He could
 “ but appeal to my Eyes to prove such
 “ Words to be in the Bible, and with
 “ the same Reason and Justice might I
 “ appeal to his Eyes, if not to other
 “ Senses, to prove to him, that [the
 “ young Man in the Sepulchre was a
 “ young Man.]

“ 3. Whether it be reasonable to ima-
 “ gine, that God should make that a
 “ Part of the Christian Religion, which
 “ shakes the main external Evidence
 “ and Confirmation of the whole ? I
 “ mean Miracles, the Assurance where-
 “ of did at first depend upon the Cer-
 “ tainty of Sense. — Suppose then
 “ [St. *Matthew's Relation*] to be Part
 “ of the Christian Doctrine, it must
 “ have the same Confirmation with the
 “ whole, and that is Miracles. But of
 “ all Doctrines in the World, it is pe-

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“ peculiarly incapable of being proved by
 “ a Miracle. For if a Miracle were
 “ wrought for the Proof of it, the very
 “ same Assurance which any Man hath
 “ of the Truth of the Miracle, he has
 “ or might have had (if he believe St.
 “ *Mark*) of the Falshood of the Doctrine,
 “ that is the clear Evidence of Sense.
 “ — So that here would arise a new
 “ Controversy, whether a Man should
 “ rather have believ’d his Senses giving
 “ Testimony against [*St. Matthew’s Re-*
 “ *lation,*] or bearing Witness to a Mi-
 “ racle wrought to confirm that Do-
 “ ctrine. — So that never were any
 “ Two things so ill coupled together
 “ as the Doctrine of Christianity, and
 “ that of [*St. Matthew’s Relation,*] be-
 “ cause they draw several ways, and
 “ are ready to strangle one another.
 “ Because the main Evidence of the
 “ Christian Doctrine, which is Mira-
 “ cles, is resolved into the Certainty
 “ of Sense, but this Evidence is clear
 “ and point-blank against [*St. Matthew’s*
 “ *Relation.*]

“ 4. And *Lastly*, I would ask what
 “ we are to think of the Argument,
 “ which our Saviour used, to convince
 “ his Disciples after his Resurrection

“ that

“ that his Body was really risen, and
 “ that they were not deluded by a Ghost
 “ or Apparition, *St. Luke xxiv. v. 38,*
 “ 39? The Apostles might have said
 to him; if Senses be an unquestiona-
 ble Evidence, then we are deceiv’d [by
St. Matthew’s Relation:] “ and if they
 “ be not, then we are not sure now,
 “ that this is thy Body, but it may be
 “ perhaps [an Angel] notwithstanding
 “ the Appearance of Flesh and Bones.---
 “ But our Saviour’s Argument was most
 “ infallibly good and true; and there-
 “ fore [*St. Matthew’s Relation*] is un-
 “ doubtedly false, and cannot be main-
 “ tain’d but by meer dint of Impudence,
 “ and facing down of Mankind.

Now give me Leave, Sir, to speak
 my own Thoughts. *St. Matthew’s Re-*
lation is undoubtedly a Reveal’d Truth;
 and therefore the Doctor’s whole Dis-
 course is neither better nor worse, than
Learned Sophistry. But ’tis well, if bring-
 ing this into the Pulpit, for the delu-
 ding of Souls, be not in the Sight of
 God an unpardonable Offence.

S. 12. Twelfth Discourse.

Of the Sacrifice of the Altar.

Min. **T**HE Name of Mass has something to recommend it ; I mean the Novelty. But the Thing is so unaccountable, that, if we believe Dr. Bull, to call it a propitiatory Sacrifice is an impious Proposition. *Corruptions of Rome. p. 18. Cath.* 'Tis not the Doctor's only Mistake. But we must surely live in a very pious Age, when ascribing Propitiation to the Blood of Christ, is esteemed Impiety. As for your Novelty ; 'tis now above Thirteen Hundred Years, since the Sacrifice of the Eucharist was call'd the (1) Mass. And admitting the Real

(1) S. Ambrose, lib. 2. Epist. 14 de Basilicis ad Sororem : Ego mansi in munere. Missam facere coepi. S. Leo. Epist. xi. (olim 81) ad Dioscorum : Cum ea fidelium multitudo convenit, quam recipere Basilica simul una non possit, Sacrificiis Oblatio indubitanter iteretur, &c. Necesse est autem, ut quædam pars populi suâ devotione privetur, si, unius tantum Missas more servato, Sacrificium offerre non possint, nisi qui primâ diei parte conveniant.

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Real Presence under the Sacramental Signs (which is not now the Question) we cannot doubt, but it is an Offering most acceptable to God, in all respects, under which the *Fruits* of our Redemption are apply'd to Mankind. For, how can *Jesus Christ* be unacceptable to his Father? And, how could the *Fruits* of his *Passion* be apply'd more effectually, than by his own dear self?

Min. *Christ* does not offer himself often, *Heb. ix. v. 25.* *The Epistle to the Hebrews.* See also *Heb. vii. v. 27.* *Heb.*

x. v. 1, 2, 10, 11, 12, 14, 18, 26.

Cath. In the Sense of that *Epistle* he does not; that is in a bloody manner, and for the (2) Redemption of the World. *Heb. ix. v. 12,* as an Eternal Redemption. *Heb. ix. v. 15,* for the Redemption of Transgressions &c. If Baptism, in

rint. S. Gregory. hom. 6. in Evang. Quia largiente Domino, Missarum Solemnia ter hodie celebraturi sumus, &c.

(2) St. Paul's Design was here to explain to the Hebrews (who considering the Time, might have been Teachers; but understood not the first Principles of the Oracles of God, and had need of Milk and not of strong Meat, *Heb. v. v. 12*) this Fundamental Principle of Christian Religion; viz. That Sinners had no way to be redeem'd from Death

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in the Language both of the Scripture and of the Church-Creed, *takes away Sins*; we cannot question, but, in the same Sense, God might have used the Blood

Death, but by a Substitute dying for them. Upon this Consideration, Beasts were sacrificed to God; and new Victims were slain daily. But the Exchange was too unequal to satisfy the Justice of God; till, Christ dying for Men, God had no more to exact for their *Redemption*. From hence St. Paul concludes,

First, That altho' new Sins be committed daily, yet Christ is not to die again for them. Otherwise his Death would not have been a sufficient Redemption for all Sins past, but he must often have suffer'd since the Foundation of the World, Heb. ix. v. 26. Hence we were only to be redeem'd once.

Secondly, That tho' Christ applies to us several ways the Fruits of his Passion (as 1st, By his *Supplications* in Heaven as Man, where he ever liveth to make *Intercession* for us, Heb. vii. v. 25; which *Supplications* are doubtless *propitiatory*. 2^{ly}, By his *Inspirations*: 3^{ly}, By his *Sacraments*: 4^{ly}, By the *Sacrifice of the Eucharist* &c.) yet by one bloody *Sacrifice* he perfected for ever, as to their *Redemption*; them that are *sanctified*, Heb. x. v. 14.

Thirdly, That Sinners could not be *Redeem'd* by the Sacrifices of the Law. For then, they would have ceased to be offer'd, Heb. x. v. 2; and not have been offer'd yearly, and daily, as they were.

Fourthly,

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Blood of Animals, if he pleas'd, instead of Water. But in the Sense of St. Paul in this *Epistle*, *It is not possible that the Blood of Bulls and of Goats should take away Sins*. Because he only speaks of our Redemption: and it is impossible we should have been Redeem'd with the Blood of Beasts.

Min. Have you then any Proofs that the Eucharist is a Propitiatory Sacrifice?

Cath. All that can be for an Article of Faith; the Scripture, and Universal Tradition.

1st, Christ, in the Institution of the Eucharist, said *Scripture for the Sacrifice.* positively, St. Luke xxii. v. 19, 20, *This is my Body, which is given for you. And, this Cup is the New Testament in my Blood, which Cup is shed for you. If the Cup be shed for us, that is, for our Sins;*

Fourthly, That Christ being a High Priest forever, Heb. vii. v. 17, 23, 24, 25, 26, tho' he may have Substitutes and Vicars (as all Priests are in their Degree) can have no Successors.

Fifthly, That having but one Sacrifice of Redemption, from which all Blessings whatsoever, and Means of Salvation flow, if by Impenitence we render it ineffectual, and consequently stop the Course of all inferior Currents; there is neither any other Victim, nor any Sacrifice at all that avails us, Heb. x. v. 26, 27.

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'tis certainly propitiatory, at least by way of Impetration and Application of the Bloody Sacrifice upon the Cross.

2ly. *Malachi i. v. 10, 11.* God says (as both the Greek and Latin Fathers read this Text) he will not accept an Offering from the Jews: For from the rising of the Sun, says he, to the going down of it, my Name is great among the Gentiles, and in every Place is sacrificed and offer'd to my Name a clean Oblation. Which Words both Greek and Latin Fathers urge, to shew that the Eucharist is a Sacrifice, as (3) St. Justin, (4) St. Irenæus, (5) St. Chrysostom, and (6) St. Augustin.

(3) In Dial. cum Triphone, de iis autem quæ à nobis Gentilibus in omni loco offeruntur ipsi Sacrificiis, hoc est, de pane Eucharistiæ & poculo similiter Eucharistiæ, prædicit, &c. (4) Lib. 4. Cap. 32, de Eucharistia disputans; Christus novi Testamenti novam docuit Oblationem, quam Ecclesia ab Apostolis accipiens in universo Mundo offert Deo, — de quo Malachias sic præsignificavit, &c. (5) In Psalmum 95, prolati Malachia verbis: Vides, quam illustri & splendido præconio mysticam mensam explicet, nempe incruentum Sacrificium. (6) Lib. 18. de Civit. Dei. Cap. 35, prolati Verbis Malachia: Hoc Sacrificium, per Sacerdotium Christi secundum Ordinem Melchisedec, cum in omni loco à Solis Ortus usque ad Occasum Deo videamus offerri; — quid adhuc expectant, &c?

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3ly, Both *The Holy Fathers.*

the (a) *Latin and Greek Fathers* prove it from *Psalms* x. v. 4, *Thou art a Priest for ever after the Order of Melchizedek* For, as they argue, *Priests* after the *Order of Aaron*, sacrificed *Beasts*; but

Melchizedek's Sacrifice was *Bread and Wine*, *Gen. xiv. v. 18*, a *Figure* of the

(a) *The Fathers* to shew that *Christian Religion* is not without *Sacrifice*, and that of a more excellent *Nature*, than either *Heathenish* or *Jewish Sacrifices* were; did much urge, that *Christ* (once offer'd for the *Sins* of the *World* upon the *Altar* of the *Cross*) is daily in *Mystery* offer'd, slain, and his *Blood* pour'd out on the *Holy Table*; and that this *Sacrifice* of *Christ*, slain for the *Sins* of the *World*, thus continually represented, and living in our *Memories*, is the *Sacrifice* of *Christians*, says *Dr. Field. L. 3. of the Church. Ch. 19. p. 107.*

(a) *S. Cyprian Epist. 63, in Sacerdote Melchisedec Sacrificii Dominici Sacramentum præfiguratum videmus &c. Quam rem perficiens & adimplens Dominus panem & calicem mixtum vino obtulit; &, qui est plenitudo, veritatem præfiguratae imaginis adimplevit. S. Augustin Conc. 1. in Ps. 33. Lib. contra Adversarium Legis, cap. 20. Lib. 18. de Civit. Dei. cap. 35, & Lib. 15. cap. 22. S. Chrysostom. hom. 35 in Gen. S. Epiphanius hæc. 55. S. Jerom Epist. 126. ad Evagrium. S. Isidorus Pelusiota, Lib. 1. Ep. 431. S. Cyrillus Alexand. Lib. 2 Glaphyr. Theodoret. Q. 64. in Gen.*

Eu-

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Eucharist ; by the daily offering whereof to God, Christ is a Priest for ever. Neither does St. Paul's Silence in the Epistle to the Hebrews, shew they were mistaken. For till the Hebrews understood right the *Bloody Sacrifice*, they were not in a Condition to understand this. Of *Melchizedek* says St. Paul, we have many things to say, and hard to be utter'd [*ἀλλὰ δύσκολόν ἐστιν*] & hard to be explain'd] seeing ye are dull of hearing, Heb. v. v. 11. As our Blessed Saviour told his Disciples, St. John xvi. v. 12, I have yet many things to say unto you, but you cannot bear them now.

4ly, St. Cyprian calls the Eucharist (7) a true and full Sacrifice. St. Augustin, (8) a true and sovereign Sacrifice ; a most true and singular Sacrifice ; which the Priest offers to God, instead of all the

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- (7) *Epist. 63. Sacrificium verum & plenum.*
 (8) *Lib. 10. de Civ. Dei. cap. 20, Huic summo veroque Sacrificio cuncta Sacrificia falsa cesserunt. Lib. de Spir. & Lit. cap. 11, Unde & in ipso verissimo & singulari Sacrificio, Domino Deo nostro agere gratias admonemur. Lib. 17. de Civ. Dei cap. 20, Id Sacrificium successit omnibus illis Sacrificiis veteris Testamenti. S. Chrysostom. in Psal. 95. Omnia veterum Sacrificia nova superveniens gratia uno complectitur Sacrificio.*

diffe-

Of the Sacrifice of the Altar. 95

different Sacrifices of Moses: (9) the Sacrifice of our Price. Eusebius, (10) an Expiation for all the World. St. Cyril of Jerusalem, (11) a Propitiatory Host. In which Christ, at his last Supper, secretly offered himself in Sacrifice for us, both Priest and Victim, says (12) St. Gregory Nyssen. *Pilati sententiam antevertit, & arcano sacrificii genere, quod ab hominibus cerni non poterat, seipsum pro nobis Hostiam offert, & Victimam immolat, sacerdos simul existens & Agnus Dei.*

ly, That this was the Universal Tradition of the Primitive Church, it appears by all the Ancient Liturgies, of Latins, Greeks, Goths, Nestorians, Armenians, Ethiopians, Coptes, &c.

Min. Christians have only one Sacrifice, viz. that of Christ upon the Cross.

(9) Lib. 9. Conf. cap. 12. cum offerretur pro ea (Matre sua defuncta) **Sacrificium pretii nostri.** (10) Lib. 1. Demonstr. Evang. cap. 10. S. Chrysostom. hom. 3. in Epist. ad Ephes. Item Eusebius l. 4. de Vita Constantini cap. 45. Incruentis Sacrificiis, & mysticis Immolationibus Deum placabant. (11) Catech. Mystag. 5. Postquam confectum est illud spirituale Sacrificium, & ille Cultus incruentus, super ipsa Propitiationis Hostia obsecramus Deum pro communi Ecclesiarum pace. (12) Orat. 1. de Resurrectione.

Cath.

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Cath. This upon the Altar is the very same, both as to the *Victim* and the *Chief Priest* who is *Christ*. We always offer, says (13) *St. Chrysostom*, the same *Christ*. Therefore the *Sacrifice* is the same. Are there many *Christs*, because he is offer'd in many Places? No. *Christ* is every where the same; he is entire here, and entire there, and has but one *Body*. As therefore his *Body* is the same, tho' offer'd in different Places; so the *Sacrifice* is the same. He is our *Higb Priest*, who offer'd that *Victim* which cleanses us. We now offer the same, which was offer'd then, and which cannot be consumed. But it is rather a *Remembrance*, than a different *Sacrifice*. It is not even a *Sacrifice* in the Sense of *St. Paul* to the *Hebrews* (that is, a *Bloody Offering*, a *Redemption of Sin*) as I said before.

Min. All *Sacrifices* are *Bloody*.

Cath. *Melchizedek's* was not; nor the *Meat-Offerings*, *Lev. ii. v. 1, 4, 5, 14, 15*.

(13) *Hom. 17 in Epist. ad Hebr.* Eundem semper offerimus. Quamobrem unum est *Sacrificium* propter hanc rationem. Quoniam multis in locis offertur, multine sunt *Christi*? Nequaquam: Sed unus ubique *Christus*, qui & hic est plenus, & illic plenus, unum *Corpus*. Quomodo ergo multis in locis oblatus unum est *Corpus*, & non multa *Corpora*; ita etiam unum est *Sacrificium*.

Min.

Of the Sacrifice of the Altar. 97

Min. In all Sacrifices (truly and properly such) the Victim is destroy'd.

Cath. In Bloody Sacrifices, it is really destroy'd. In an Unbloody Sacrifice it is also destroy'd either really, or mystically; As Christ, by the separate Consecration of his Body and Blood, is cloath'd with the Figure of Death, and mystically kill'd.

Min. Then it seems it is not a Real, but only a Mystical Sacrifice.

Is it a Real Sacrifice?

Cath. This is only Quarrelling about Words. The Signs of Christ's Death are Visible. His Body and Blood are in the Hands of the Priest, presented really to God; and have to us all the real Effects of Sacrifice; much more than the Sacrifices of the Old Law ever had, when most devoutly offer'd. Which, in the Language of the Church, is to be properly a Sacrifice.

Min. So that here is one Sacrifice to apply another.

Cath. The Jews receiv'd no good by the Sacrifices of the Law, unless they used them in such a manner, that the future Sacrifice of the Cross might be apply'd by them. If so; they at least had, by the Institution of God, one Sacrifice to apply another.

S. 13. Thirteenth Discourse.

Of desiring the Saints to pray for us.

Min. **P**raying to Saints is such a Heathenish Practice, that it manifestly justifies the Reformation.

Cath. If it does ; 'tis a Hundred Pities, 1st, That the Reformation came no sooner. 2^{ly}, That the Reformers were not born in Greece. 3^{ly}, That they had not the modelling of Christian Religion, before the Holy Fathers corrupted it with Superstition and Heathenism. For 'tis certain, that what you call *Praying to Saints*, that is, *Desiring the Saints to pray for us*, was in Luther's Time, as it is still, the Universal Practice both of the Latin and Greek Church. A Practice more Ancient than the last (1) Thousand

(1) The Translators of Monf. du Pin Cent. 8. p. 120 confess, that about the Year 600, St. Gregory inserted Petitions to the Saints in the Publick Litanies among the Latins, as Petrus Gnaphheus had some time before among the Greeks. But Chemnicus, a Learned and Zealous Lutheran, maintains, that the Invocation of Saints began

and Years, and evidently asserted by (2) St. Chrysostom, (3) St. Ambrose, and others of the first Rank.

Min. But the Scripture is against it. For there is only One God and one Mediator, 1 Tim. ii. v. 5.

Cath. There is only One, who gave himself a Ransom for all, 1 Tim. ii. v. 6; and who has an immediate Access to God for us. But did St. Paul forget that Christ was his Advocate, and rob him of his Mediator Office, when he desired the Christians to pray for him? Christ properly our only Mediator.

Min. You do not hear me say so. And thus far I agree with you, that the Blessed in Heaven assist us by their Prayers. For of this we have an Instance in the Holy Scripture, Zechariah i. v. 12. And if Charity never faileth, 1 Cor. xiii. v. 8; Blessed Souls are no less engaged by it, to pray both for the Spiritual and Temporal Necessities of Mortals, than when they were here themselves, in Mortal Bodies. They are still One Body with us under Christ; and must

in publick Assemblies, about the Year 370, by St. Basil, St. Gregory Nyssen, and St. Gregory Nazianzen. In Exam. Conc. Trid. Par. 3. p. 200. (2) Hom. 26 in Ep. 2 ad Cor. (3) Lib. de Viduis.

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therefore necessarily compassionate the present Misery of their Fellow-Members, 1 Cor. xii. v. 25, 26.

Cath. Then we may desire to partake of their Prayers.

Min. This cannot be deny'd; as *Mr.* (4) Thorndike rightly observes.

Cath.

(4) *Just Weights and Measures ch. xvi. p. 107:* All Members, says he, of the Church Triumphant in Heaven, according to the degree of their Favour with God, abound also with Love to his Church Militant on Earth. Therefore it is certain; both that they offer continual Prayers to God for its Necessities; and that their Prayers must be of great Force and Effect with God, for the Assistance of the Church Militant in this Warfare, Which, if it be true, the Communion of Saints will necessarily require (1st,) That all [*the Faithful departed*] who remain solicitous of their Trial, be assisted by the Prayers of the Living, for present Comfort and future Rest. (2ly,) That the Living beg of God a Part and Interest in those Prayers, which they, who are so near to God in his Kingdom, tender to him without ceasing for the Church upon Earth. Thus *Mr. Thorndike.* And *Ch. 22, p. 159,* There is the same Ground to believe the Communion of Saints, in the Prayers which those that depart in the highest Favour with God make for us; and in the Prayers which we make for those that depart in the lowest degree of Favour with God, that there is for the common Christianity; namely, the Scriptures interpreted

*Invocation of
Saints a verbal
Controversy.*

Cath. If so, your great Question of Praying to Saints will end only in a Grammatical Dispute about Terms and Phrases. For, is it not the same thing in Effect, whether we say with Holy David, Psalm cxvii. v. 1, *Praise the Lord all ye Nations ; Praise him all ye People : Or else, O God, may all Nations, may all People, praise thee !* The Form indeed of these Two Addresses is very different ; but the Language of the Heart is the same in both.

Min. Prayer is the raising up of our Minds and Hearts to God.

Cath. It is so. And because all Prayer is an Address to him, therefore it is the same thing in the Desires and Language of the Heart, whether we say, *O God, grant me a Part, an Interest in the Prayers of St. Peter : Or, St. Peter pray to God for me.*

puted by the perpetual Practice of God's Church. Therefore there is ground enough for the Faith of all Christians, that those Prayers are accepted, which desire God to hear the Saints for us, and to send the Deceased in Christ Rest and Peace and Light and Refreshment, and a good Tryal at the Day of Judgment.

Min. The very Directing (in Words) a Prayer to a Creature, makes a God of it.

Cath. If it does, King David was an Idolater. For in one of his Psalms, that is, in one of his Prayers (Ps. cxvii. v. 1, 2) he makes use of that Form only. And your Mr. Thorndike tells us, (5) It is confessed, that the Lights both of the Greek and of the Latin Church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ambrose, St. Jerom, St. Augustin, St. Chrysostom, St. Cyril of Jerusalem, and St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo; more, or rather all after that Time, have spoken to the Saints, and desired their Assistance.

Min. If God be always willing to hear our Prayers, why should we have Recourse to the Saints?

Cath. For the very same Reason, which mov'd St. Paul to desire so often the Prayers of the Living, viz, That God may have the Honour, and we the Profit of more (and, in our Case, of better) Prayers than our own.

Min. Have you either an Example, or a Command of this in the Scripture?

(5) In Epil. par. 3. p. 358.

Cath. See Gen. xlviii. v. 16. But can you tell me, who commanded St. Paul to desire so earnestly the Prayers of others; as of the Romans, of the Corinthians, of the Ephesians, of the Colossians, of the Thessalonians, of the Hebrews? Is not Spiritual Advantage Recommendation enough to make us willing to partake of the Prayers of God's best Servants? To me it is a Comfort, to think, *I have a Share in them.* Ps. cxix. v. 63, *Particeps ego sum omnium timentium te.*

Min. Are you sure the Saints know either your Necessities, or your Petitions? If not, how can they be made in Faith? *Do the Saints know we desire their Prayers?*

Cath. I am sure, there is Joy in Heaven, before the Angels of God, over one Sinner that repenteth, St. Luke xv. v. 7, 10, *ὅτι ἐνὶ αἵμαρτων μετανοῶντι*, which imports the very Time of the Repentance. And Repentance, if I mistake not, is as hard to be known, as any of our Prayers. I might also tell you, that no one doubts, but even the Devils know the Addresses of those miserable Wretches, by whom they are invoked; and that it is even a Part of the Saints Happiness, to know the State of those for whom they are concern'd. But waving these

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and the like Considerations ; are you sure your Letters will not miscarry, when you desire in them the Prayers of your absent Friends ? It was St. Paul's Case. But who taught him this new Lesson, that he could not *in Faith* desire the Christian's Prayers, unless he were sure his Letters would be deliver'd ? Or should he have had first a *Revelation* of this ? No. His pious Desire was known to God, and therefore could not be unprofitable to him, tho' the Persons, to whom he writ, had never had any notice of it. It would therefore be

Tho' they did not, it would be both Pious and Profitable to desire them.

both Pious and Profitable to desire the Saints to pray for us, that is, to desire a Part and Interest in their Prayers, tho' they neither knew our Desires, nor our Necessities in particular.

Min. Let no Man beguile you of your Reward, in a voluntary Humility and Worshipping of Angels, intruding into those things which he hath not seen, vainly pufft up by his fleshly Mind, Coloss. ii. v. 18.

How St. Paul forbids worshipping of Angels.

Carb. 1st, If you consult the whole Text of St. Paul, you will find he speaks literally of the Devils,

Devils, that is, of the wicked Angels, whom he calls the *Principalities and Powers*, whom Christ *spoil'd*, and over whom he *Triumph'd*, verse 15. 2ly, He adds, And not holding the Head, to wit, Jesus Christ, &c. 3ly, If you do not worship the Angels, by appointing a yearly Feast in their Honour, September 29; we do not worship them by desiring their Prayers. Did St. Paul worship the Romans, the Corinthians, &c? Or, does a Child worship his Mother, because he begs her Blessing, that is, her Prayers, upon his Knees? 4ly, Was Jacob beguiled of his Reward by a voluntary Humility, because he said, Gen. xlviii. v. 16, *Angelus, qui eruit me de cunctis malis, benedicat pueris istis*, May the Angel, that has deliver'd me from all Evils, bless those Boys?

The Heathens, even the Platonick Philosophers, as (6) St. Augustin observes, sacrificed to the Demons of the Air, that is, to Wicked Spirits (for, as the same (7) Saint argues, they must needs be Wicked Spirits, who, being Creatures, yet required Sacrifice, that is, Divine Honour) whom they esteem'd to be neces-

(6) Lib. 8. de Civ. Dei. Cap. 12, 17, 18.

(7) In Psalm 96.

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fary Mediators, as well as Carriers of Intelligence, between the Supreme God and Men. This Error drew several of the Platonists, as *Plotinus*, *Olympius*, and others, into a Profession of Magick, and a superstitious Honouring of Devils. The first Heretick was also a Magician, *Acts* viii. v. 9, 10, 11. From whom his Followers, with the black Art, learn'd the honouring of *Wicked Spirits*. 'Twas even a Maxim with him, that all the Angels are *Wicked*, and that they made the *World*.

Min. *The Council of Laodicea defin'd Can. 25, That Christians must not leave the Church, and call upon Angels. And term'd it secret Idolatry, occultam Idolatriam.*

Cath. It appears indeed by this, that about the middle of the Fourth Age (which was the Time of this Council) there were some *Hereticks* in the Lesser Asia, as in *Phrygia*, and *Pisidia*, who call'd upon the Angels in a superstitious manner; as, according to (8) *Theodoret*, the *Simonians*, and also *Carpocrates*, *Epiphanes*, *Prodicus*, the *Caiani*, the *Anti-*

(8) Lib. 5. Heret. Fab. Cap. 9. T. 4. p. 273. D.

tactæ, and, about the (9) middle of the Fourth Age, the *Messalians* did, as upon the *Creators of the World*. St. *Epiphanius*, who writ in the Year 376, acquaints us, that (10) from the *Messalians* came the *Satanists*, so call'd, because they Adored the *Devil*, that he might not hurt them. But which of these *Monsters* soever the *Council* had in their Eye; a Man must have but little Sense, that can be frightened out of it with such a *Canon* as this.

Min. *The Angels refuse to be Worshipp'd*, Rev. xxii. v. 9, *as a dangerous Corrupting of God's Worship; as Abominable; as Idolatry.*

Cath. 1st, Was St. *John* then an *Idolater*? 2^{ly}, The *Angel* does not say, the *Angel* forbid it. How the *Angel* forbid it. *ction* of St. *John* was a *Sin*: and we are sure, this great *Apostle* thought it lawful; that is, you fancy, you have an *Angel* on your side; but you are sure, you have an *Apostle* against you. 3^{ly}, I

(9) *Theodore* indeed says the *Messalians* began in the Reign of *Valentinian*, that is, somewhat after the middle of the Fourth Century. Perhaps because they made then a greater Noise. For St. *Epiphanius* Har. 80. §. 1, says, they commenced under the Reign of *Constantius*, which began anno 337. (10) Har. 80. §. 3.

have

have told you already, that unless you worship the Angels, we do not. But we desire their Prayers. And you, their Succour and Defence, in the Collect September 29.

§. 14. Fourteenth Discourse.

Of Images.

Cath. **D**O you think it unlawful for Christians to make or keep the Images of Christ, and his Saints?

Min. No. You see here a Common-Prayer-Book full of them, for Ornament, and Instruction. And the People might as well see them upon the Walls of the Church, as in their Prayer-Books, if that were all. Besides, I may grant you, I think, with (1) Bishop Montague, without forsaking the Doctrine of the Church of England, that there is a Reverence or Veneration, an Honour, a

(1) *Par. 2. Originum, §. 145: Est Regiæ Imagini debita veneratio. — Imaginibus etiam Christi debetur veneratio. Et in Epistomio p. 318: There is a Respect due unto and given to the Picture, Sign, Resemblance, Monument of the Saints, and of Christ. Ibid. Respect and Honour may be given unto them. The Protestants do it. Thus Bishop Montague.*

Respect

Respect due to the Images of Christ and his Saints. As we keep the Picture of our Prince, of a Parent, of a dear Friend, with Respect and Honour. But Worship is the Question.

Cath. 'Tis only a Question about Words. And *Worshipping Images is a Question about Words.* therefore impertinent in a serious Dispute. We

both agree, that *sovereign Honour* is due only to the Father, Son, and Holy Ghost; and cannot be given to any Creature, without a horrible Sacrilege and Idolatry. We agree, that *Pictures* are not to be pray'd to, tho' they may help us sometimes to think upon Holy Things, as *obscene Images* fill the Heart with foul Imaginations: Which is all the *Virtue or Power*, that either good or bad Pictures have. But as you do reverence to the *Name* of Jesus; as you bow to the *Altar*, to the *Chair of State*, to one another in common Civility; as you may kneel to your Parents, or to your Prince, without giving them the Honour due to God; we must needs confess, if we deal sincerely, that these are of themselves *indifferent Actions*; and not always an Indication of *Divine Excellency* in the Thing, or Person towards whom

whom they are used. So that they may, without any Danger of Sin, be made use of by the Faithful, as Signs of an inferior Respect. For where no Law is, there is no Transgression, Rom. iv. v. 15. But what do you think of the Jews, had they the same Liberty of Painting?

Min. Some of their Learned Men think not, as (2) Philo, and (3) Josephus. And concerning the Jews, (4) St. Justin, (5) Tertullian, and (6) Origen are of the same Opinion. (7) Josephus accuses Salomon for adorning the Temple, contrary to the Law, with Graven Images of Lions, Oxen, and Cherubims, 1 Kings vii. v. 29. Within the Oracle he made Two Cherubims, ch. vi. v. 23. And he carved all the Walls of the House round about, with carved Figures of Cherubims, and Palm-trees, and open Flowers, within and without, verse 29. But since the Scripture does not blame him for

(2) Philo Judæus non uno in loco testatur, pingendi fingendique artes à Mose è repub. sua sublatas, inquit Petavius. lib. 15 de Incarn. cap. 6. §. 5. (3) Lib. 8, & 17 Antiquit. Et lib. 1 ac 2 de Bello Judaico. (4) In Dial. cum Triph. (5) Lib. 4. contra Marcion. cap. 22. (6) Lib. 4. Contra Celsum. p. 833. (7) Lib. 8. Antiq.

it ; I should rather think Josephus mistaken in the Sense of the Law, than Salomon. 'Tis certain, God commanded Two Cherubims of Gold to be made, in the Two Ends of the Mercy-Seat, Ex. xxv. v. 18.

Cath. That is in the very Place of Worship.

Min. But not for Worship. Witness the brazen Serpent, an Emblem of our Redeemer's Death, St. John iii. v. 14 ; and which God himself had commanded. But when the People, under the Reign of the Idolatrous Kings of Juda, came to burn Incense to it, Hezekiah broke it, 2 Kings xviii. v. 4.

Cath. It was one of their Idols. Besides, if the Jews (a stiff-necked People, and so prone to Idolatry, that, at the very Time when Moses was receiving the Law upon the Mountain, they were Dancing and Sacrificing to their Idol under it, Exod. xxxii. v. 8) were, even in the Worship of the true God, under any Restraint as to the Use of Images ; what is that to us ?

Min. Does not the Second Commandment (Exod. xx. v. 4, 5 ; and Deut. v. v. 8, 9) oblige Christians ?

Cath. As a moral Precept *How the Command-ment of Images ob-* it does. And, as such, it *liges Christians.* forbids us to bow, or to

shew

shew any *Respect* to the *Images* of false Gods, that is, to *Idols*. But if there be any thing *Ceremonial* in it (I mean, any thing, which, if the *Law* had not been given, *Reason* would not have required from us) Christians are no more obliged to that, than to make *Saturday*, which was certainly the Jewish *Sabbath*, that is, the Day appointed by another *Commandment*, the Day of *Worship*; or to observe the other Ceremonies of *Moses's Law*. For which you may please to read the Seventh of the 39 Articles.

Min. *All Worship of Images is of it self contrary to Reason.*

Cath. Are you sure we worship them?

Min. Do you not grant it?

Cath. In your Sense of *How this Word Worship is used by the Church of England.* *Worship*, we do not. 1. You know very well, that this Word *Adoration*, in the Language of the Church of

England, signifies *Divine Honour*: Tho' the (8) *Latin* and *Greek* Words are applied in the *Scripture* sometimes to *Creatures*; and signify *Bowing* or *Respect* in a more general Sense. 2. You know also that *Worship*, upon a Motive of Re-

(8) Adoratio. Προσκύνησις.

ligion, or Religious Worship, is used by the Church of England, to signify Adoration, or the Honour due to God : Tho' the Latin Word *Cultus*, has a much larger Signification, and has been used even by (9) Protestant Divines, to comprehend an inferior Honour. So that, speaking in the Language of the Church of England, 'tis the greatest Calumny in the World, to suppose, that we either worship Images, or Reliques, or the Cross, or any Creature whatsoever.

Min. May we not say that, which your own Writers profess ?

Cath. In their Sense you may ; provided you let the People know, that by Worship they do not mean Divine Honour, but only an inferior Respect. Which Caution, since neither your Pulpit, nor Press observes ; 'tis clear, that this great Controversy of Images (a main Pillar of the Reformation ; and for which our Catholic Ancestors have been charged with Idolatry or Superstition, above a Hundred and Fifty Years) either only or chiefly consists in quarrelling about Words. As

(9) Chamierus. Tom. 2. lib. 18. cap. 1. §. 5. And Junius, against Bellarmin, related by Bishop Montague in his Appeal. p. 255.

if Slander, and Misrepresentation, were not as much forbid by the Commandments, as either Idolatry or Murder. Pray, Sir, be so kind as to resolve me this

Question. Do you worship the Altar, or the Sound in the Air, when you bow to the Altar, or to the Name of Jesus?

Min. No. We do not.

Cath. If so, we do not worship the Images of Christ and his Saints. But we have a Reverence, a Respect, an Honour for them, because they put us in mind of the Persons, whom we love. As the Jews had for the Name it self of God, for the Ark, for the Temple, for the Sanctuary, for the Holy Vessels. And as Christians have for the Bible, for the Church, for the Altar it self, and for the dear Name of Jesus.

Min. This is only a Juggle. For what is outward Worship, if neither Bowing, nor Kneeling, nor Incensing be so?

Cath. First, The Sacrifice of the Altar is an outward Worship, proper to God alone, as (10) St. Augustin observes.

Secondly, Divine Praises, such as the

(10) Lib. 20. contra Faustum. cap. 21.

Scripture is full of, are also an outward Worship peculiar to God. But all Mankind knows, that *Bowing* and *Kneeling* are indifferent; and may be either Testimonies of Divine Excellency, as when we bow, or kneel to *Jesus Christ*; or of an inferior Respect, as when we bow to the *Altar*, or to his Name; or kneel either to our Parents, or to the Ministers of the *Altar* for their Blessing.

Bowing, Kneeling, Incensing, not peculiar to God.

Min. How then must we distinguish their intrinsic Value?

Cath. I wonder, a Gentleman of so much Sense, as you are Master of, should ask such a Question. If *Bowing* in a Christian be an Act of Divine Worship to *Jesus Christ*; how do we know, that to the *Altar*, it is not? Because *Jesus Christ*, not the *Altar*, is the God of the Christians. And if *kneeling* to God be Divine Worship; why not *kneeling* to the Priest, or to the Prince? Because neither of them is his God.

The Use of Incense in publick Assemblies (I speak not of it as a Sacrifice, but as a mere Ceremony or Token of Respect) is neither commanded, nor forbid in the Gospel. 'Tis not then, by the Gospel,

Gospel, appropriated to God alone ; but is indifferent ; and may, by Custom, be either a *Sign of common Civility*, or of *inferior Respect*. Nor was any one yet so silly as to imagine, that, because we incense the People and the Quire, we give them *Divine Honour*. But what I esteem unpardonable in your Divines is this. 1st, They know very well, that in shewing our *Respect* to the *Images* of Christ and his Saints, or rather our *Love* to the Persons whom they represent ; we only make use of *indifferent Actions*. They know, that we use them as *Signs of an inferior or relative Honour* ; yet accuse us violently to the People, of *giving Images the Honour due to God*. As if it were not as great a Blasphemy, to give God an *inferior Honour*, as to give *Divine Honour* to a Creature.

2^{ly}, Who was ever Dunce enough to believe, that bowing to the *Chair of State* is either *Treason*, or giving it the *Honour due to God* ? And is it not apparent to all the World, that the Church of all Ages has the Liberty of appointing *indifferent Actions*, to express those *inward Affections* to God and his Saints, which Christianity allows ; and that her Communion cannot, upon this account,

count, be forsaken, without the Guilt of Schism?

Min. *God says, Isai. xlv. v. 23, Unto me every Knee shall bow. They must then be Idolaters, that bend it to a Creature.*

Cath. I did not think it had been Idolatry, for a Subject to kiss the King's Hand; or for a Child to ask his Father's Blessing. And how can Women be excused, when at and to the Name of *Jesus*, as your Church (11) commands, they do reverence with Lowness of Curtesy. For the Name, or Sound of *Jesus* is not only a Creature; but also a Sign or Image of him to the Ear, as a Crucifix is to the Eye. And I should almost think, that Lowness of Curtesy could not well be made, without bending of the Knee. Was not *Joshua* too a grievous Idolater, he and the Elders of *Israel*, when, out of Respect to the Ark, they fell to the Earth upon their faces before it, Josh. vii. v. 6? And was it not a Sketch of Idolatry, or at least of Superstition, either in him or in a better Person, when he put off his Shoe, out of Respect to the

(11) As thereunto doth necessarily belong:
Q. Elizabeth's Injunctions anno 1559; reinforced by the 2th Canon under K. James I. anno 1603.

Holy Land, as the Angel had bid him,
Josh. v. v. 16?

Min. Some of your Divines maintain,
 that Latria is to be given to the Cross,
 and Images of Christ.

Carth. And some of yours
 Of giving La- never exposed their Weak-
 tria to the ness more, than by this
 Cross and I- Objection.
 mage of Christ.

1st, The Faith and Pra-
 ctice of the Church is ancients, than
 the School-men. And depends no more
 on their disagreeing Speculations, than
 the Performance of a Journey depends
 upon understanding the Force of *Aristo-
 tle's* or *Zeno's* Arguments, or *des Chartes's*
 Laws of Motion. What is it to a *Chri-
 stian*, who is taught to Love God, and
 Honour the King; to Love God above
 all things, and his Neighbour as him-
 self; to Adore Jesus Christ, and to Re-
 verence his Altar, and his Name; whe-
 ther all this can be done by *one Virtue*,
 and given by *one Act*, either of his *Will*,
 or of a *subordinate Faculty*? To send him
 to the Schools for this, would be like
 sending him to the Royal Society, that
 he might learn to hear, to see, to taste,
 or to walk. Or like sending a Jocky
 to the University, to know how it is
 possible

possible for a Horse to overtake a Snail. I might truly say, the *School-men* are to come and learn their Lesson from the *Christian*; and by studying him, compose their disagreeing and contradictory Opinions.

2ly, The Divines, you mention, either distinguish two sorts of *Latria*; the one *Absolute*, which is Sovereign Honour, or the Honour due to God; the other *Relative*, which is only an inferior Respect to his *Sign*, as to the Bible, to the Altar, to the Name of Jesus; or else, they only mean, that one *real Action*, as bowing to the *Person* and *Name* of *Jesus*, may have a double Regard, and be both a *Sovereign Honour* in regard to God, and an *inferior Respect* to his Sign. For, why may not a Child, say they, kneel down both to say his Prayers, and to ask his Father's Blessing? The *Action* it self of *kneeling* is the same. 'Tis a Sovereign Worship of God. But, must not a Man be either a Fool, or a Knave, to conclude, that it is therefore *Sovereign Worship* in respect of his Father? If the Church be to answer for every Divine's Opinion, our Case is parallel. Yet some think, they shew their Wit, by proving that we have no reason

reason to complain. In which, to Men of Sense, they cannot but hazard their Reputation very much, if not a much greater Concern.

Min. But still the Second Commandment —

Cath. I thought, I had satisfy'd you about that. But, pray, tell me: Is it a thing of it self contrary to Reason, to have a Respect for his Picture, whom we ought to Love?

Min. That's impossible.

Cath. Then the Second Commandment (unless there be something Ceremonial in it, which does not oblige Christians) has no regard to our Case. For whatever Sense it had in respect of the Jews; it obliges Christians no farther, than it has a necessary Deduction from the Principles of Reason.

Min. I am told there are Of Pictures of God the Father in some of your Churches. Which is against the Scripture, Deut. iv. v. 15, 16. Isai. xl. v. 18.

Cath. I am sure, there are Pictures both of the Son, and of the Holy Ghost, in many of your Common-Prayer-Books. Are not these Divine Persons, as well as the Father? I hope then the same Answer

swer may serve us both, *viz.* We are no *Jews*; and therefore not tied to the Ceremonial Part of their Law.

Min. Can there be any Picture of a Spirit?

Cath. All Pictures immediately represent Bodies. So that what we call Pictures of Spiritual Beings, or Persons, as of the Holy Ghost, of Angels, of a Man's Soul, are not their Pictures properly, but Emblems only. But, because they put us in mind of them, we call them their Pictures.

Min. Christians had so few Images till Paganism was abolish'd, that it is not likely the Apostles left any Tradition for the Veneration of them.

Cath. Did not the Church always know the Sense of that which you call the Second Commandment?

Min. Doubtless she did.

Cath. Then She always knew that it obligeth Christians no farther, than as it is a moral Precept. Which is Tradition enough, for the Lawfulness both of Using and Respecting the Images of Christ, and his Saints, both Men and Angels. And the Definitions of the Church speak of no others.

S. 15. Fifteenth Discourse.

Of Reliques.

Min. **I**S it not Superstition to believe, there is any Virtue in Reliques; and Villany to cheat the World with counterfeit Bones?

Cath. Doubtless it is. But these Abuses our Church condemns, as well as yours. Reliques are one of those Points, in which, if we believe Mr. Steven, p. 128, Misunderstanding, and the Abuses in Practice have been the Occasion of the Controversies at first; which were heighten'd by Jealousy, and Affectation of finding Faults, and of Reformation. But Time hath produced a better Understanding in Men of Learning and Candor. Reliquias esse venerandas, that Reliques are to be Venerated, or Respected, is our whole Profession. And he that can see any Superstition in this, if he could have chosen the time of his Birth, might have been so early a Reformer, as not to have come much short of Simon Magus himself.

Min. Is not keeping Dead Men's Bones above the Ground, Part of your Religion?

Cath. No, Sir. We bury even the Mar-

Martyrs themselves. 'Twas the Practice of the Church from the Beginning. And you will find no Canons against it to this Day. But then if God would not have us esteem and visit the Relicks of his Saints, why has he honour'd them with so many Miracles?

Min. You believe great Miracles have been done at their Relicks.

Cath. A Man must have a good share of Confidence, that can deny it. 'Tis what the Devils could never do. And I think at present no Learned Protestants doubts of it. I refer you particularly to Dr. Cave; to the Gentleman that dedicates his Book to him; and to the Translators of *Mons. du Pin*, Cent. 8 p. 120, whose Words are these: *It pleased God for the Testimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witness that they had been his Messengers, and Instruments of his Will.*

Min. But all these condemn the Doctrine of your Church. The Translators say, the Reverence of Bones and other Relicks of Saints was the first piece of Idolatrous Worship, that crept into the Church.

Cath. More Shame for them. But then the Question will be, whether

they be in a Mistake ; or *St. Basil*, the Three *St. Gregories*, *St. Ambrose*, *St. Jerom*, and *St. Chrysostom* Idolaters. Not to mention the Church of *Smyrna* in the middle of the Second Century, or the *Christians*, yet more Ancient, of *Antioch*. The first, as we read in *Eusebius*, L. 4. c. 15. p. 135 A, valued the Holy Relicks of their Bishop and Martyr *St. Polycarp*, more than Gold and precious Stones. The others, as they themselves relate, carried the Relicks of Christ's Martyr, and their Bishop *St. Ignatius* to *Antioch*, as an inestimable Treasure.

§. 16. Sixteenth Discourse.

Of Praying for the Faithful Departed.

Cath. **O**F Prayers for the Faithful Departed, I know not whether the Church of *England* be fully resolv'd, or not. Pray, Sir, what's your Opinion?

Min. Many, and, I think, the most Learned of our Church, own that it is lawful to pray for the Dead ; and that it has been the Practice of the Catholick Church from the Beginning ; as I do not doubt but it was. But as for Purgatory, you may keep it for your own Use, Neither Scripture nor

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Antiquity give us any Intelligence from that Quarter. Prayers for the Dead, says (1) Dr. Bull, as founded on the Hypothesis of Purgatory (and we no otherwise reject them) fall together with it. The Translators of Mons. du Pin express themselves thus: “

“ (2) It is evident from some very Ancient Records of the Church, that it was a Custom among the Christians, ab antiquo, to pray for the Souls of the Faithful Departed, in the Holy Mysteries. Whether it were decreed by the Apostles themselves, as St. Chrysostom plainly tells us it was, may be a very great

“ Doubt: but it is certain, it was in Use about 200 Years after Christ. This

Practised by the Primitive Christians.

“ is proved from Tertullian, who says, Let the Faithful Widow pray for the Soul of her Husband. So also St. Cyprian, Eusebius, and Epiphanius. And this we find practised by many of the most Eminent Fathers of the Church. Nazianzen pray'd for his Brother Casarius; Ambrose for the Emperors Valentinian and Theodosius;

(1) *In his Corruptions of the Church of Rome.*
p. 26. (2) Cent. 7. p. 3.

and *St. Augustin* for his Mother *Monica*. Thus the Protestant Translators.

Tertullian. *Cath.* 1st, *Tertullian's* Words are not fairly translated. He says, the Faithful Widow (3) both prays for the Soul of her Husband, and begs a Refreshment for him in the mean time, — And keeps his Anniversaries. For, unless she does these things, she has put away her Husband.

2^{ly}, *St. Epiphanius* says a great deal more, than the Translators own. He reckons *Aerius* among the Hereticks, for holding, that (4) the Prayers and Alms of the Living do the Dead no good, in order to the Release of their Torments.

3^{ly}, Why, was not *St. Chrysostom* in as fair Circumstances of knowing what the Apostles decreed; as these Gentlemen, who had the Misfortune to live a Thousand Three Hundred Years after him? *Mr. Thorndike* had much more reason to say, (5) *The Practice of the Church in Interceding for the Dead, at the Celebration of the Eucharist, is so General, and so Ancient,*

(3) *Lib. de Monogam. cap. 10.* (4) *Hær. 75. §. 3.*
 (5) *Just Weights and Measures. ch. 16. p. 106.*

that it cannot be thought to have come in upon Imposture, but that the same Asperion will seem to take hold of the common Christianity. And as this was the General Practice of Christians from the Beginning, so it has ever since continued to this Day, both among the *Greeks* and *Latins*, and all the Ancient Churches in Christendom. By this it appears, that, what your Churchmen buzz so industriously into the People's Ears, viz. That, *Praying for the Relief of the Dead, is only an Invention to get Money*, is a Reflection upon Christendom, and even upon the Primitive Christians themselves. Besides, the People might reflect, that these Gentlemen have found out a much easier method to subsist by, than *Praying Day and Night* either for the Living or the Dead.

4ly, That some (to wit, *Venial*) Sins may be remitted after this Life, St. *Augustin*, St. *Gregory*, St. *Isidore*, and St. *Bernard* prove from St. *Matth.* xii. v. 32. Others from St. *Paul*, 1 *Cor.* iii. v. 15. St. *Augustin* says: (6) *By the Prayers of the Holy*

Sins not destroying the Foundation, may be forgiven after Death.

(6) Ser. 172 (olim 32 de Verbis Apostoli) §. 2.

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Church, and the wholesome [or propitiatory] Sacrifice, and Alms, it is not to be doubted but the Dead are assisted so, that God deals more mercifully with them, than their Sins have deserb'd. He proves it, Because it is the Practice of the whole Church, to Pray and to offer Sacrifice for them. And (7) He that lets his Soul be over-run with Weeds; after this Life will have either a purging Fire, or Everlasting Punishment. Thus St. Augustin.

Min. To come nearer home: Pray, tell me what you understand by Purgatory; and whether you think, there is any ground for it in the Scriptures which we allow.

Cath. By Purgatory, Sir, we understand a Middle State *What is meant by Purgatory?* of Souls, which receive Comfort and Relief from the Prayers of the Living. Whether the Place be different from Hell; or where it is; how Great, and how Long the Torments are; whether in Corporal Fire, or in Affliction of Mind: These and the like with us are Questions in the Schools, not Articles in the Creed. For, we hold nothing to

(7) Lib. 2. de Gen. contra Manichæos cap. 20: Post hanc vitam habebit, vel Ignem Purgationis, vel Pœnam æternam.

be of Faith concerning *Purgatory*, but only that there is such a *middle State*, as Christians from the Beginning have always believ'd; and which the *Greeks*, and other Oriental Churches acknowledge to this Day, as well as we. But I must here beg Leave to acquaint you with some Surprise, that I could never yet hear of any of your Pulpits, that durst let the People know the true State of this Controversy; or indeed of many others between your Church and ours. Which, if the *Reformation* be the Work of God, they ought certainly not to be afraid of.

The Question misrepresented by Protestant Divines.

As to the *Scripture* which you allow: It teaches us manifestly that there are some Offences of God so grievous, as to deserve Everlasting Punishments, 1 Cor. vi.

Scripture owns the Difference between Mortal and Venial Sin.

v. 9, 10; Gal. v. v. 19, 20, 21: St. Mark ix. v. 44. And that there are others, which, without destroying the Foundation, are built upon it, like Wood, Hay, Stubble, 1 Cor. iii. v. 12. Such, as the best Servants of God almost daily commit, Eccl. vii. v. 20, by Surprise, by a small Neglect, by imperfect Deliberation.

To imagine, that God either will, or can, for such Offences as these, condemn a Creature to Hell for ever, is repugnant both to his Goodness, and to the Reason of all Mankind. Our Saviour taught us no such Doctrine. He compares some Sins to *Camels*, others to *Gnats*, *St. Matth. xxiii. v. 24*; some to *Motes*, others to *Beams*, *St. Matth. vii. v. 3*. If then, what *St. Paul* tells us be true after this Life, that God will render to every Man according to his Deeds, *Rom. ii. v. 6*; as there is a middle State of Sinners here, so there must be a middle State of Punishment hereafter. But that the Belief of Purgatory, (8) does naturally make Men more careless in their Life; that it betrays (9) a Multitude of Souls into Eternal Perdition; are such Paradoxes, as Men of Sense are not often guilty of.

Min. Christ has fully paid our Debt and satisfied God's Justice for all our Offences. Therefore no Purgatory; unless you make God both unmerciful and unjust, and untrue besides.

Christ's Satisfaction. Cath. You might have no Argument against infer'd too, when your Temporal Punish- Hand was in, Therefore merits after this Life. no Hell. For, Christ died

(8) Case Stated. p. 188. (9) Dr. Bull's Corruptions of the Church of Rome. p. 26.

for all, 2 Cor. v. v. 15 : He gave himself a Ransom for all, 1 Tim. ii. v. 6. He tasted Death for every Man, Heb. ii. v. 9. He is the Propitiation for all our Sins ; and not for our Sins only, but also for the Sins of the whole World, 1 John ii. v. 2. He died for those Teachers, who cunningly bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Perdition, 2 Pet. ii. v. 1. But, if Sinners are so far their own Enemies, that they will not wash themselves clean, before Death, in the Blood of the Lamb ; they must suffer after Death, in some measure, what their Sins deserve,

Min. At least it cannot but be extremely unjust, to punish a Sin, after the Guilt of it is forgiven. Can any degree of Punishment be due, after the Guilt is pardon'd ?

Cath. 1st, Sins, that destroy not the Foundation, cannot be forgiven, while they are committed ; nor after it, in this Life, without Repentance for them. For Death is not a Pardon of Sin. So that Temporal Punishment, if every one receive according to his Works, will be due, at least for these. 2^{ly}, If God cannot forgive Sin, under what

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what *Limitations* he pleases, and punish it for a Time after the *Guilt* is removed; it will follow, that he is unjust in punishing *Original Sin* in Children with *Sickness, Death, Ignorance and Passion*, after the *Guilt* of it is wash'd off in *Baptism*. And that he was unjust in punishing *David* so long and so severely, 2 *Sam. xii. v. 10, 11, 12, 14*, after he had put away his *Sin*, *verse 13*. Which you cannot say without *Blasphemy*.

S. 17. Seventeenth Discourse.

Of Communion in one Kind.

Min. WAS it not a Piece of very great Insolence in the Council of Trent, to turn a deaf Ear to the Request of so many pious Souls, thirsting after the Cup of Blessing and an entire Sacrament; and to bid them believe for the future, what they could not believe, that half the Sacrament was as good as the whole?

Cath. If we may trust (1) *St. Augustin's Rule*; 'twas something worse, than ei-

(1) *Epist. 54 (olim 118) S. 6; Insolentissime Insipia est.*

ther Insolence or Madnes, in the first Reformers, to disclaim the Practice of the Universal Church. Half a Sacrament is doubtless a whole Sacrilege. In which the Difference of Publick or Private Communion is altogether impertinent. Was the Church then guilty of it, in the Second and Third Age; in which, 'tis certain, the Eucharist in Private Communions was frequently given both to the (2) Sick and (3) others, in one Kind only?

Min. For Private Communions I have nothing to say.

Cath. But I have that to say of them, which I think will never be answer'd. For, if Publick Communion in one Kind, be only half a Sacrament; that is, a Sacrilege: The Church in the Second and Third Age was guilty of Sacrilege, by letting the Faithful receive, so often as they did, in one Kind only. If that was done without Sacrilege; it was an

The Ancient Practice of the Ch. in Private Communions, is an unanswerable Argument for it.

(2) St. Denys Bishop of Alexandria, apud Eusebium, Lib. 6. Hist. Cap. 44. (3) Tertullian lib. 2. ad Uxorem, Cap. 5. S. Cyprian lib. de lapsis. And in the Fourth Age, S. Basil Epist. 269.

entire

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entire Sacrament. And he that has not *Faith* enough to believe, it can be entire in one Kind ; must have *Impudence* enough to believe, that the Catholick Church, from the Beginning, has been guilty of *Sacrilege* in the Administration of it.

Min. Christ instituted both Kinds.

Cath. He did so ; that both might be constantly offer'd in *Sacrifice* ; an essential Part of Religion, which the *Reformation* thought fit to remove. But, that even the Apostles administer'd this Sacrament sometimes in one Kind, appears by St. Paul, 1 Cor. xi. v. 27, ὁστις ἀρ' ἐσθίη ἢ ἀπότοιν ἔσται, ἢ μὴ τὸ ποτήριον ἔσται κενὸν ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. Wherefore whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. And if an unworthy Communion, tho' under one Kind only, makes a Man guilty both of the Body and Blood of Christ ; in a Worthy Communion, tho' only under one Kind, both the Body and Blood of Christ are receiv'd. But, that the Protestant Reader might not understand this ; the Translators of your Bible thought fit

to

to corrupt the Text. Which they have done in this manner. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Thus silencing the Word of God it self, that it might not bear Witness against the Reformation.

The Protestant Bible corrupts the Text of St. Paul, 1 Cor. xi. v. 27.

Min. Have you the Theatre-Edition of the New Testament? Here it is. And I find the Greek is just as you quoted it. Which is somewhat surprizing. 'Tis certain, the Scripture ought not to have been corrupted, whatever came of it.

Cath. The worst of it is; 'tis not the only Corruption in your Bible.

Min. However St. Paul says, 1 Cor. xi. v. 28, But, let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

Cath. This shews the ordinary, not the universal, Practice in the Apostles Time. For which I must refer you once more to the 27th Verse.

Min. 'Tis said, St. John vi. v. 53, Except ye eat the Flesh of the Son of Man, and drink his Blood ye have no Life in you.

Cath. If that Verse be understood literally,

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terally, both of *Eating and (a) Drinking*; there are Grounds enough in the same Chapter to suppose, that the Command does not regard every particular Christian, but only the Church in general; and is fulfill'd by her, in Priests Sacrificing and Receiving in both Kinds; whether the People Receive both or one Kind only. Verse 51, *If any Man eat of this Bread, he shall live for ever.* Verse 57, *He that eateth me, even he shall live by me.* Verse 58, *He that eateth of this Bread, shall live for ever.* So there

Some Precepts oblige the Community, and not every Particular. is a natural Precept of Marriage for the Propagation of Mankind, Gen. i. v. 28. But a Man must have very little Sense that can think it obliges him in particular.

Min. *The Council of Constance took away the Cup from the People, with a non obstante to the Institution of The Council of Christ.*

Cath. You may say as truly, that the Church from the Beginning, in private Assemblies, administer'd the Sacrament in one Kind; with a non obstante to Christ's Institution.

(a) *The Laity among the Greeks drink not of the Chalice.*

Min.

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Min. At least you have the Church's ordinary Practice, in publick Assemblies, for the first Thousand Years statly against you.

Cath. Not, unless you can shew me, that in the publick Sacrifice and Administration of the Holy Sacrament, for the first Thousand Years, she never did any thing, but only that which Christ Commanded. But if your Church has for a Hundred Years (which is more than one half of her Time) said much more in publick Communion, than was Commanded by Christ; why might not ours, in the first Thousand Years, do something more than he Commanded?

Besides, he that believes what the Church did in the first Thousand Years, viz, That the Parts of a glorified Body are really inseparable from each other; knows, that in one Kind, he Receives Christ entirely. And cannot such a Guest be enough to satisfy all the reasonable Desires of a good Christian?

Min. If Christ left the Cup to the People, why should the Church take it from them?

Cath. There can be no reason, if he Commanded it should be given them. But if he did not Command it, 'tis Heresy to quarrel with his Church about it.

Min. He said, St. Matth. xxvi. v. 27, Drink ye all of it.

Cath.

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Cath. He did so. But did *To whom did* he speak to the People; or *Christ say,* only to Priests, to his Apostles? You'll find in the Gospel, St. *Matth.* xxvi. v. 20, St. *Mark* xiv. v. 17, St. *Luke* xxii. v. 14, no others present. He *sate down with the Twelve,* says St. *Matthew.* He *cometh with the Twelve,* says St. *Mark.* He *sate down,* says St. *Luke,* and the Twelve Apostles with him.

Min. He said, after the Consecration of the Wine, This do ye, as oft as ye drink it, in Remembrance of me, 1 *Cor.* xi. v. 25.

Cath. He did so. But he spoke not to the People; and unless the Primitive Church was guilty of Sacrilege; he Commanded not them to Receive the Communion in both Kinds. Bishop *Montague* was more sincere, who grants there is no express Text in Scripture for it. (4) *Where does the Scripture,* says he, *command Children to be Christen'd?* Or, *That the People should Receive the Sacrament of the Lord's Supper in both* **Kinds?**

(4) *Tom. i. Originum* p. 396, Nam ubi jubentur in Scripturis Infantes baptizari? Aut in Cœnâ Domini sub utrâque specie Communicantes participare? Sexcenta sunt ejusmodi in rebus

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Kinds ? *There are almost innumerable such Instances as these, in things which God instituted, — of which we may say, There is no Scripture for this, The Scripture does not teach it.*

Min. *I could never yet bear of any tolerable Reason for your Practice.*

Cath. 'Tis a Point of Discipline only; and therefore changeable as the Church thinks fit. Her Motives at present seem chiefly to be these, 1. The Danger of *Spilling*. 2. The Scarcity of *Wine*, and the Difficulty of having it true, in some Places. 3. The Necessity of opposing those that deny the *Real Presence*, and that Christ is *entirely Receiv'd* by Communion in one Kind. And 'tis well if the Bitterness, which some of her Enemies express, have not more of Gall in it; than of a sincere Desire, of complying with the *Commands* of their Master.

Sacris, à Deo institutis, Ecclesiæ mandatis, & usurpatis ab Ecclesiâ, de quibus possumus profiteri; Nihil tale docet Scriptura: Scriptura hæc non prædicat.

S. 18. Eighteenth Discourse.

Of the Liturgy in Latin.

Min. **T**HE whole Chapter of St. Paul, 1 Cor. xiv, is an invincible Argument against your having the Mass, or Liturgy, in Latin.

Cath. Are you in earnest? Does St. Paul speak there of the Liturgy, or of any Set Form of Prayer?

Min. No. He speaks only of sudden *Ex-temporary Instructions and Prayers*, which even Lay-Persons, by a miraculous Gift of unknown Tongues, then utter'd to the People in publick Assemblies, without any Interpretation of what was said. But his Arguments strike equally at your Practice. 1st, He says, that speaking thus in an unknown Tongue does not edify the Church, v. 4, 5, 6, 7, 8, 9, 11, 12, 17, 19. That the Unlearned cannot say, Amen, to these Prayers, v. 16. That if any use this Gift of unknown Tongues in the Church, it must be interpreted, v. 27, 28. That this Use of strange Tongues, is only design'd for the Conviction or Conversion of Unbelievers, v. 22.

Cath. He argues right. For suppose a Muscovite or an Arabian should come
and

and utter admirable Instructions and Prayers in his own Language, before an English Congregation; could they be either edify'd with the Subject of his Discourse; or say, *Amen*, to it? But he that can fancy this to be our Case, must be either desperately acute, or prodigiously dull. Did St. Paul speak to the *Romans* in an unknown Tongue, when he wrote to them in *Greek*? Or do his Arguments strike equally at his own Practice? With us *Latin* is so far from being an unknown Tongue, that those that rail most against it, send their Children to the Schools to learn it, almost as soon as they can speak. The People have the Mass, Vespers, Litanies, Exequies, in English. St. Luke assures us, that Christ said in the Consecration of the Chalice, Ch. xxii. v. 20, *This Cup is the New Testament in my Blood, which Cup is shed for you.* If so, the *Eucharist*, is not only a Sacrament, but also a Sacrifice. And since Actions are known by Seeing, as Words are by Hearing; the Faithful, provided they be in sight of the Priest, know how to accompany him thorough the whole

Latin is not an unknown Tongue.

The Liturgy rather an Action than a Prayer.

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whole Service, tho' they hear not a Word of what is said: And, if they bring their Faith and Attention along with them, cannot but join their Offerings, with his and theirs; of Contemplation, Love, Thanksgiving, Hope, Repentance, &c. In which there is little need of Words. The Sight is more than is necessary. 'Twas God's Command, *Levit. xvi. v. 17*, that the People should not be *in the Tabernacle*, when the Priest went in to make an Atonement for all the Congregation of Israel. And in the Gospel, we find the whole multitude of the People praying without at the Time of Incense, *St. Luke i. v. 10*. Yet this was a Publick Prayer, and Liturgy of God's own Appointment.

Besides, it does not appear, that the *Jews*, in our Blessed Saviour's Time, had either the Scripture, which they read in the Synagogue; or their publick Office in the vulgar Tongue.

The Hebrew, as Dr. (1) Walton observes, ceased to be the vulgar Language, from the Time of their Capti-

(1) In Prolegom. Cap. 3. §. 24. Cap. 12. §. 1. vity

vity in Babylon. And the Syriack Version, was not made till (2) after our Saviour's Passion. Yet neither he nor his Apostles ever complain'd of this. So that there seems to be much more Cavil, than Reason, in objecting the Words of St. Paul.

Min. The People wou'd receive more Instruction and Edification from the Liturgy, if they heard it in English.

Cath. And much less than they do, if they happen'd to travel into other Countries; ~~and there heard it in the vulgar~~ Languages. But the Question, Sir, is this. Does the Liturgy's being in Latin, justify the Reformation? Or, may any one lawfully withdraw himself from Communicating with the standing Church of all Ages, because (for the Preservation of Unity, and several other Reasons) 'tis at present one Part of her Discipline; that Mass should be said in Latin, in all those Countries, in which, since the Time of the Apostles, it was never said in any other Language?

Min. St. Paul would have Men speak in the Church Words easy to be understood, 1 Cor. xiv. v. 9, Which the Latin is not.

(2) *Ibid.* Cap. 13.

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Cath. He argues right ; that Words cannot be known, but in proportion to the *Clearness*, with which they are spoken. But *Actions* may be known without any *Words* at all. Besides, he does not condemn the Use of the most unknown *Tongues*, in publick Assemblies, provided there be an *Interpreter*. And this the Faithful may have with them, if they please ; I mean, the Mass in English. Verse 39, *Forbid not to speak with Tongues.*

S. 19. *Nineteenth Discourse.*

Of the Number of Sacraments.

Cath. **H**OW many Sacraments do you hold ?

Min. You know the Answer in our short *Catechism*, Two only, as generally necessary to Salvation, viz. *Baptism* and the *Holy Eucharist*.

Cath. If so, there may be Five others, which both the Latin and Greek Church allow, tho' not so generally necessary to Salvation. For they have both an outward Sign, and an inward Grace, of God's Institution.

1. In Confirmation the outward Sign is
the

the Imposition (or Laying on) of the
(1) Bishop's Hands : The inward Grace
is receiving the Holy Ghost after Bap-
tism, *Acts* viii. v. 14. 17. *cb.* xix. v. 6.

2. In *Penance* the inward Grace is the
Remission of Sin, the outward Sign is
the Priest's Absolution, *St. John* xx.
v. 22, 23. In the Visitation of the Sick,
the Common-Prayer-Book says, *Here
shall the sick Person be moved to make a spe-
cial Confession of his Sins, if he feel his Con-
science troubled with any weighty Matter.
After which Confession the Priest shall ab-
solve him (if he humbly and heartily desire
it) after this sort :* " Our Lord Jesus
" Christ, who hath left Power to his
" Church to absolve all Sinners who
" truly repent and believe in him, for-
" give thee thine Offences : And, by
" his Authority committed to me, I
" absolve thee from all thy Sins, In
" the Name of the Father, and of the
" Son, and of the Holy Ghost. *Amen.*

(1) Mr. Thorndike, *Just Weights and Mea-
sures* ch. 18. p. 119 : He that thinks, *says he,*
there was a Reason, why *St. Peter* and *St. John*
should come to confirm those, whom the Deacon
St. Philip had baptized, can never want a Rea-
son why the Bishop alone should do it.

H

And

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Mr. Thorndike's Complaint. And what is it, in the Time of Health, but the slighting of this Cure, says

Mr. (2) Thorndike, that makes Men's Sins fester and rankle inwardly, and break out into greater and greater Excesses? The Church, (3) says he, is founded upon the Power of the Keys. And therefore where that Power is not in Force, as during this Time of our Blessed Reformation; there it is a Church in Hope and Right, rather than in Deed, and in Being. Again, if it be the Power of the Keys, says he, that makes the Church the Church; it will be hard to shew the Face of a Church, where the Blessing of the Church and the Communion of the Eucharist is granted, and yet no Power of the Keys at all exercised. Nay, it will appear a lamentable Case to consider, how simple innocent Christians are led on, till Death, in an Opinion, that they want nothing requisite for the obtaining and assuring the Pardon of their Sins; when it is as manifest, that they want the Keys of the Church, as it is manifest, that the Keys of the Church are not in use for that purpose [in the Church of England.]

3. In Extreme Unction, the inward

(2) Letters at the End of Just Weights and Measures, p. 255. (3) Chap. 24. p. 181.

Grace

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Grace consists in the Forgiveness of Sins. The visible Sign is Prayer and Oil, with which the sick Person is anointed, St. James v. v. 14. The Elders of the Church are in the Words of St. James *ἐπισκοποι τῶν ἐκκλησιῶν*, the Priests of the Church.

St. James ordaineth, says Mr. (4) Thorndike, that the Presbyters of every Church pray for the Sick, with a Promise of Pardon for their Sins. This supposes them qualified, by submitting their Sins to the Keys of the Church, which the Presbyters do manage.--- He requireth them also to anoint the Sick with Oil, promising Recovery upon it.--- Neither is there any Cause why the same Benefit should not be expected, but the Decay of Christianity in the Church. In the mean time, the Forgiveness of Sin, according to St. James, comes by the Keys of the Church.

4. In Order the outward Sign is Imposition of Hands &c, mention'd by St. Paul, 2 Tim. i. v. 6. The inward Grace is the Gift of God, τὸ χάρισμα τῷ Θεῷ, spoken of in the same Place. And of this too see Mr. Thorndike, *Just Weights and Measures*, Ch. 18. p. 120. Bishop Montague, in his Appeal to Caesar Ch. 33, quotes these Words of Calvin: I grant,

(4) *Just Weights and Measures*, ch. 18. p. 122.

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Order is a Sacrament. But I do not reckon it among the ordinary Sacraments. No Papist Living, I think, says this Protestant Bishop, will say or desire more.

5. *Of Matrimony or the Marriage of Christians, St. Paul says, Eph. v. v. 32. Τὸ μυστήριον τὸ τοῦ μέγα ὅτι ἐγὼ ὃ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν, This is a great Sacrament: but I say unto Christ and the Church. For the indissoluble Marriage of Christians is it self a Sign of the Spiritual and Everlasting Contract between Christ and his Church. “ Matrimony, says the Church of England in the solemnizing of it, is a Holy Estate, instituted of God in the Time of Man’s “ Innocency, and consecrated by Christ “ to such an excellent Mystery, that in “ it is signified and represented the Spiritual Marriage and Unity betwixt “ Christ and his Church. The outward Sign are the Words or Tokens, expressing the mutual Consent of the Parties. And a Holy Union of their Hearts in perfect Love, is the inward Grace. For it cannot be imagin’d, that Christ would confine Marriage to one Person, as he does, and that for Life, (St. Matth. xix. v. 6.) without such an Allowance of Grace, as might make the Burden supportable.*

Mr.

Mr. *Lesly* in his *Case Stated* p. 18, seems to make this Dispute of the Number of Sacraments to be only a verbal Controversy. Lord. *We have Seven Sacraments, and you have but Two.* Gent. *That is, we take the Word, Sacrament, in a stricter Sense than you do.*

S. 20. Twentieth Discourse.

Of Merit.

Min. **I**S it not a horrible Impiety in your Church, to rob God of the Glory of your Salvation, by your pretended Merits?

Cath. And is Slander no Sin in yours? But, lest human Pride should flatter it self with an Opinion of a presumptuous Merit, it is an Article of Faith with us, that, in order to Salvation, we can do no Good of our selves, nor even have a good Thought. That there is no Merit, but which is a Gift of God, thro' Jesus Christ; and of which no Man can glory. That the best Servants of God are the most indebted to him, and are therefore the most humble. But we think it would be a Dishonour to God, to say, that Faith, Hope, Charity and other Works, (to which he has mercifully pro-

mised an Eternal Reward for our Redeemer's *Merits*) are Sins. On the contrary we believe, that, as they proceed from the Grace of Jesus Christ working in us and with us, they are truly *acceptable* to God; and, if we continue in his Holy Fear and Service to the End, will *infallibly* be rewarded in the Kingdom of Heaven. This the Catholick Church calls *Merit*, both in the *Sense* and *Language* of Antiquity.

Min. If this be really the Doctrine of your Church; I cannot see in what ours differs from it, but only in Words. For, I think, the *Justice*, or at least the *Veracity* of God cannot refuse that, which his *Mercy* has promised.

Cath. You will find it all most fully and clearly deliver'd in the Council of Trent, Sess. 6. cap. 16. That (1) our *Justice* is not ours; but the *Gift* of God, for the *Merits* of Christ. That a good Christian can neither (2) *confide*, nor *glory* in himself, but only in God; whose *Goodness* is

(1) Neque propria nostra *Justitia*, tanquam ex nobis propria, statuitur &c. Dei est, quia à Deo nobis infunditur per Christi meritum.

(2) Absit tamen, ut Christianus homo in seipso vel confidat, vel gloriatur, & non in Domino;

so great to Men, that he would have his Gifts be their Merits. That (3) those who are justified receive from Christ, as Branches from the Vine, and Members from the Head, a continual Influence of Grace, which goes before, accompanies, and follows every good Work, and without which they could neither find Acceptance with God, nor have any Merit. Lastly, That (4) to those who place their Confidence in God, and continue in the Exercise of good Works, Eternal Life ought to be proposed, both as a Grace mercifully promised to the Children of God thro' Jesus Christ; and as a Reward, faithfully to be render'd, by virtue of that Promise, to their good Works and Merits. For this the Council quotes 1 Cor. xv. v. 58. Heb. vi. v. 10. Heb. x. v. 35. 2 Tim. iv.

mino : cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona. (3) Cum Christus Jesus, tanquam Caput in membra, & tanquam vitis in palmites, in ipsos justificados jugiter virtutem influat; quæ virtus, bona eorum opera semper antecedit, & comitatur, & subsequitur; & sine quâ nullo pacto Deo grata, & meritoria esse possent. (4) Bene sperantibus usq; in finem, & in Deo sperantibus, proponenda est vita æterna, & tanquam Gratia Filiis Dei per Christum Jesum misericorditer promissa; & tanquam Merces ex ipsius Dei promissione bonis ipsorum operibus, & meritis fideliter reddenda.

v. 8. 2 Cor. iv. v. 17. See also St. *Matth.* v. v. 12. *Rom.* ii. v. 6, 7. St. *James* i. v. 12. *Rev.* iii. v. 4.

Eternal Life, says (5) St. *Augustin*, is called by the *Apostle* the Gift of God; not that it is not given to *Merits*; but because the *Merits* themselves are given us, to which it is given.

Min. He does not say they are *Merits* de condigno.

Cath. Neither does the Council of *Trent*. That's only the *School-men's* Language. But even those agree, that no *Action* in this *Life* is equal to the *Reward*. And *Bellarmin* will tell you, that, tho' they proceed from *Grace*, they could not deserve a *Reward*, if God had not mercifully promised it. Again, whether, supposing this *Promise*, the *Reward* be due in *Justice*, or upon the Account of *Fidelity* only; is another *School Question*, not an Article of *Catholic*

(5) *Lib. de Gratiâ, & lib. Arbitrio, cap. 6* (& *Ep. 194, olim 105 ad Sixtum*) *Gratia Dei, vita æterna* ab *Apostolo* dicitur; non quod *Meritis* non detur; sed quia data sunt & ipsa *Merita* quibus datur. — Cui redderet *Coronam* *Iustus* *Judex*, si non donasset *Gratiam* *Misericors* *Pater*? — Cum *Deus* coronat *Merita* nostra, non aliud coronat quam munera sua.

Faith.

Faith. Tho' I do not find that your Writers commonly think fit to do us Justice, in any of these Points. I must here except Mr. Steven, in other Respects a bitter Adversary. For thus he writes upon the Essay, p. 128, *As to Merit; I never saw any thing written better by any Protestants, than is common to be found in all the Spiritual Writers of the Roman Communion; which if they were more read on both Sides, than Books of Controversy; we should soon have more good Christians, and fewer Contentions.*

Min. When ye shall have done all those things, which are commanded you, say, We are unprofitable Servants. St. Luke xvii. v. 10.

Cath. We are certainly unprofitable to God, who cannot receive any Profit from us. And should be so to our selves, tho' by his Grace we observed all his Commands, if he had not mercifully promis'd his Servants a Reward. But altho' a good Christian knows himself to be an unprofitable Servant; yet, being to receive according to his Works, he endeavours to be as St. Paul advises him, Tit. ii. v. 14, *zealous of good Works.* And, in follow-

How we are unprofitable Servants.

H-5 ing 3

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ing this Counsel, he thinks he no more offends against the Spirit of God, than the Apostle did in giving it.

S. 21. Twenty first Discourse.

Of Satisfaction; where also Of Fasting.

Min. **I**F you can satisfy God for your own Sins, you are so far your own Redemmers.

Cath. Surely we are not; if we cannot satisfy God, but by the Grace which we receive from Jesus Christ, and by having his Merits apply'd to us. For which I refer you once more to the Council of Trent, (1) Sess. 14. cap. 8, 9.

Min. What then do you mean by Satisfaction?

Cath. We mean (2) suffering patiently the Evils of this Life, and doing that, which St. John required of the Multitude, coming to receive his Baptism,

(1) Cap. 8. Ita non habet homo unde gloriatur: sed omnis gloriatio nostra in Christo est: in quo vivimus, in quo meremur, in quo satisfacimus, facientes fructus dignos poenitentiae, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur à Patre.

(2) Conc. Trid. Sess. 14. cap. 9.

St.

St. Luke iii. v. 8, *Bring forth Fruits worthy of Repentance, or worthy Fruits of Penance.* For a Christian, falling from the Grace of Baptism, contracts an Obligation of * *punishing his Sin.* This Punishment is called *Satisfaction*, by (3) *Tertullian*, (4) *St. Cyprian*, (5) *St. Augustin*, and (6) others. 'Tis not enough, says (7) *St. Augustin*, to amend ones Manners, and to forsake Sin; unless he satisfy God, for what is past, by the Grief of Penance, by humble

* Mr. Thorndike, *Just Weights and Measures*, ch. 18. page 120: *If a Christian after Baptism fall into a grievous Sin voiding the Effect of Baptism, can it fall within the Sense of a Christian to imagine, that he can be restored by a Lord have mercy upon me? No, it must cost him hot Tears and Sighs, and Groans, and extraordinary Prayers with Fasting and Alms; to take Revenge upon himself, to appease God's Wrath, and to mortify his Concupiscence; if he mean not to leave an Entrance for the same Sin again.* Thus Mr. Thorndike.

(3) *Lib. de Pœnitentiâ cap. 8.* (4) *Lib. de Lapsis.* (5) *Ser. 35. olim hom. ult. inter 50. cap. 9.* (6) *Innocent I. Epist. 1. cap. 7. S. Leo, Ep. 82. olim 9. ad Theodor. S. Cæsarius hom. 1.* (7) *Loco citato, Non sufficit mores in melius commutare, & à factis malis recedere; nisi etiam, de his quæ facta sunt, satisfiat Deo per pœnitentiæ dolorem, per humilitatis gemitum, per contriti cordis Sacrificium, cooperantibus Eleemosynis.* S. Cyprianus *lib. de Lapsis ait, Deum*

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bumble Sighs, and by the Sacrifice of a contrite Heart, join'd with Alms. Christ, says (8) St. Leo, gave this Power to the Pastors of his Church, that they should both admit those to Penance, who confess their Sins; and should let them enter, purged by a wholesome Satisfaction, to the Holy Communion, thro' the Gate of Reconciliation. And St. Augustin, (9) Sin cannot be unpunish'd. It should not, it must not, it ought not. Do you therefore punish it in your-self, lest you be punish'd for it.

Min. And if the Church commands you to fast, and to abstain from Flesh, the most

Deum ignoscere posse Lapsis, Si quis plus eum suis Satisfactionibus moverit.

(8) Supra: Christus Jesus hanc Præpositis Ecclesiæ tradidit potestatem, ut & confitentibus actionem prænitentiæ darent, & eisdem salubri Satisfactione purgatos, ad Communionem Sacramentorum per Januam reconciliationis admitterent. (9) Impunitum non potest esse peccatum. Impunitum esse non decet, nec oportet, non est justum. Ergo, quia impunitum non debet esse peccatum, puniatur à te, ne puniaris pro illo. Hoc idem inculcat Epist. 153, olim Epist. 54. Et in Psalmum l. v. 8, Veritatem, inquit, dilexisti: id est, impunita peccata etiam eorum, quibus ignoscis, non reliquisti. Sic Misericordiam prærogasti, ut servares & Veritatem. Ignoscis confitenti; ignoscis, sed seipsum punienti. Ita servatur Misericordia & Veritas: Misericordia, quia homo liberatur; Veritas, quia peccatum punitur.

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nourishing of Meats; you think 'tis a Sin not to do it.

Cath. The Breach of a just Law, * we think, is a Sin. So did St. Paul, Rom. xiii. v. 1, 2, 5. Heb. xiii v. 17.

Min. St. Mark vii. v. 15, There is nothing, from without a Man, that entering into him can defile him.

Cath. But the things which come out of him (as Disobedience, for example) those are they that defile the Man, Ibid. So it was not the forbidden Fruit, but Intemperateness and Disobedience that defiled Adam, Gen. iii. v. 6. Nor is it the Wine but Drunkenness, that defiles the Drunkard, 1 Cor. vi. v. 10. Gal. v. v. 21. So the Christians at Antioch, in Syria, and Cilicia, would have been defiled, not by the Meat, but by Disobedience, if they had not observ'd the Injunction, which the Apostles and the Holy Ghost thought necessary, Acts xv. v. 28, 29: And † Noah's Posterity; if they had not abstain'd from eating Blood, which then was not forbid in || the Scripture.

* See Just Weights and Measures. p. 113.

† See Gen. ix. v. 4.

|| For Noah lived above 800 Years before the Scriptures were written.

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Min. 1 *Tim.* iv. v. 1, 3, In the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, ---- forbidding to marry, and *commanding* to abstain from Meats, which God hath created to be receiv'd with Thanksgiving.

St. Paul's Words *Cath.* Did then St. Paul, in the same Epistle, teach the *Doctrine of Devils*, when he forbad *Widows*, who had vow'd Continency, to marry, 1 *Tim.* v. v. 11, 12? Or the *Apostles*, when they forbad *Christians* to eat Blood, and Things strangled, *Acts.* xv. v. 28, 29? If not; your Text, which now is only used as a Religious Snare to catch the ignorant, was design'd against those wicked Hereticks, that said, *Marriage* is from the Devil, as, in the second Age, (10) *Saturninus*, the first Author, according to *Theodoret*, lib. 1. *Hær. Fab.* cap. 3, of this damnable Opinion (in the Reign of *Adrian*, which began Anno 117) (11) *Tatian*, (12) *Marcion*, (13) *Cassian*, and the (14) *Adamites* did. In the

(10) Tillemont T. 2. Edit. 1. p. 238.

(11) P. 450. (12) Ibid, & p. 296.

(13) P. 55. (14) P. 280.

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Third, the (15) *Manichees*, and the (16) *Hieracites*. Most of these *Sects*, upon a like Diabolical Maxim, that the Production of *Animals* is from the *Devil*, thought it a thing of its own Nature unlawful, to eat their *Flesh*, as you may see in (17) *Theodoret*, and (18) *St. Augustin*. So that to urge seriously the Words of *St. Paul*, 1 *Tim.* iv. v. 3, against us, must in Scholars be a piece of the greatest Disingenuity in the World.

The Lent-Fast, says Mr. (19) *Thorndike*, and the *Keeping of the Lord's Day*, stand both upon the same Authority.---- The whole Church of God always forbore *Flesh and Wine* when they fasted. And shall our *Licentiousness* make the Difference of Meats *superstitious*? Then let the late *Parliament-Fasts* be *Reformation*, that provided a good *Breakfast* to fast with.

(15) *Tillemont* T. 4. p. 375. (16) P. 412.
(17) *Lib. 1. Hær. Fab. cap. 10. &c.* (18) *Lib. 16 contra Faustum cap. 9. Lib. de Moribus Manichæor. cap. 10, 13, 14, 16.* (19) *Iust. Weights and Measures ch. 18. p. 121.*

S. 22. **Tirenty second Discourse.**
Of Holy-days.

Min. **I** Guess, it is a Sin with you to work upon Holy-days.

Cath. Without Necessity, it is. And, methinks, keeping open Shops upon *Christmas Day*, the *Circumcision*, the *Epi-phany*, the *Ascension*, the *Annunciation*, looks as if Christians had but a weak regard to the *Mysteries* of their Redem-ption.

Min. Six Days shalt thou labour and do all thy Work, *Exod. xx. v. 6.*

Cath. True, if there be no Holy-day in the Week. Without this Limitation, you will make the Scripture contradict it self. For be-

sides the *Sabbath*, or *Saturday*; the Jews were commanded to abstain from ser-vile Work, upon the 15th and 21st Day of the First Month, *Lev. xxiii. v. 6, 7, 8.* Upon the 50th Day, counting from the 16th of the First Month, *Lev. xxiii. v. 21.* Upon the 1st Day, the 10th Day, the 15th and 22d of the Seventh Month, *Lev. xxiii. v. 25, 28, 35, 36.*

•
Min.

Min. Church-Laws oblige
no one in Conscience.

Do Church-
Laws oblige
in Conscience?

Cath. Is it not a Sin to
work upon Sunday?

Min. Yes. 'Tis our Sabbath.

Cath. And Christians, you think, may
lawfully work upon Saturday.

Min. No doubt on't.

Cath. Then, I find, the Catholick
Church can both make and unmake
Holy-days of Obligation.

Min. Why so?

Cath. The Case is clear. Our Re-
deemer suffer'd upon Good-Friday, and
rose again upon Easter-Day. Now we
find in St. Mark, Chap. xv. v. 42, That
he suffer'd the Day before the Sabbath;
and that he rose again the Day after it,
Ch. xvi. v. 1, 2. Saturday then was the
only Sabbath that Christ himself kept,
and the Commandment prescribed,
Exod. xx. v. 10; Deut. v. v. 14. Now
if it be a Sin for a Christian (as it cer-
tainly is) to work upon Sunday, and
none at all to work upon Saturday; you
must needs grant, the Church either in
the Time of the Apostles, tho' the Scri-
pture says nothing of it (for St. John
does not say, that the Lord's Day, of
which he speaks, Rev. i. v. 10, was ei-
ther

ther the Eighth Day, or the Day of Worship) or since, had the Power to make and unmake Holy-days. And if

Christians are not obliged
If they do not: in Conscience to keep the
'tis no Sin to Festivals, which she ap-
work upon points, they may without
Sunday. Sin work upon *Sundays*. In

a word, either *Holy-days* must be kept, or *Sunday* will be lost. For the true reason, why *Sunday* is to be kept, is because it is the *Day of Worship* which the Church appoints, that is, because it is a *Holy-day*. See *Heb. xiii. v. 17. Rom. xiii. v. 1, 2.* And *Mr. Thorndike's Just Weights and Measures Ch. 17.* The Title of it is this: *The Lord's Day observed by the Authority of the Church: Therefore other Festivals, and Times of Fasting are to be observed.*

And in the same Chapter, p. 113, *The Power*, says he, *of the whole Church is the Power of the Apostles; and obligeth the Parts of the Church, not to transgress the Acts of it.----* This discovereth the Superstition of that Imposture which is pretended, by deriving the Obligation of the (1) Lord's
 Day

(1) This, he says, is a Mistake so gross, that it

Day from the Jewish Sabbath. For what reason can endure, that the Church should be bound to keep the first Day of the Week, by that Precept, which tyed the Synagogue to keep the last Day of the Week? Seeing then the Obligation of it is to be derived from the Act of the Apostles (that is, from the Power of the Church; for being once received by the whole Church, it is for ever received to the same effect ---) it is the same Obligation, that ties all, to observe the Times appointed for the Service of God by the Church, whether Fasting-days or Festivals. Thus this Protestant Divine.

And p. 114, To set a peculiar Mark upon the Lord's Day, as if the Time of it were more obliging than other Times that are appointed to the same purpose, is to change the Day, but to retain the Jews Superstition; as Calvin most truly has told them, who in other things commit Idolatry to his Opinion.

it may well serve for an Instance, what Faction can do &c. True it is, this first Day hath been observed in, and ever since the Apostles time; but not by virtue of that Law [the Fourth Commandment] which their Office was to declare expired, and out of Date; but by the Act of their own Authority, whereby they gave Laws to Christ's Church, Letters at the End of Just Weights and Measures page 216.

§. 23. *Twenty third Discourse.*
Of Indulgences.

Min. **C**AN you, or dare you say any thing in favour of Indulgences, about which the Reformation began?

Cath. This I must say; that the Indulgences of the Church have a triple Regard. The *First*, to the false Idea of her Children, now her Adversaries. The *Second*, to the Opinion of her Divines. The *Third*, to her own Belief. Under the *First* Respect, an Indulgence is a Leave to commit Sin; or at least a Pardon for Sins past (without Repentance and Confession) and this for a Sum of Money. But this the Church abhors, as a bare-faced Calumny. Under the *Second*, an Indulgence is a Release of Temporal Punishment in the next Life, due to Sins confess'd and repented for in this.

As to the *Third*, the Bishop of Meaux tells us, that (1) *when she imposes upon Sinners, painful and laborious Works, and*

(1) Exposition of Catholick Doctrine, London 1685. p. 14.

they undergo them with Humility; this is called Satisfaction; and when regarding the Fervour of the Penitents, or some other good Works which she has prescribed them [as Repentance, Fasting, Prayers, Alms, Confession, and Communion] she pardons some part of that Pain which is due to them, this is called Indulgence. Of which the Council of Trent defines only this, that (2) the Power to grant them has been given to the Church by Jesus Christ, and that the right use of them is very beneficial. For which, these Reasons may be given. 1st, That Indulgence is as necessary in some Cases, as Satisfaction in others. 2^{ly}, That (besides the Release of some Part of the Severity of Penances here) the Church joins her (3) Prayers for the Remission of Temporal Punishment in the next Life. 3^{ly}, That the Penitential Works, which she prescribes, are frequently the Means and Occasion of very great Conversions.

(2) Sess. 25. de Indulg.

(3) S. Cyprian lib. de Lapsis: Penitenti, operanti, roganti, potest Deus clementer ignoscere; potest in acceptum referre, quicquid pro talibus petierint Martyres, & fecerint Sacerdotes.

Min.

Does God ever
remit Sin by
halves?

Min. Does God ever remit
Sins by halves?

Cath. I hope it was no

Injustice in him, to punish
David Temporally for his Sin, after he
had given him a Discharge from ever-
lasting Punishments, 2 Sam. xii. v. 13,
10, 11, 14. Nor should David be bla-
med for saying, after the Prophet had
told him of that Pardon, Wash me
thoroughly from my Iniquity, or, as it is
in the Septuagint, Wash me more from
my Iniquity; and cleanse me from my Sin,
(4) Psal. li. v. 2. The Punishment of Sin,
says (5) St. Augustin, continues after the
Guilt is pardon'd, lest the Guilt should be
thought little, if the Punishment ended with
it. Hence it is even beneficial to our
Salvation, that he does not always re-
mit at once the Eternal and Temporal

(4) S. Aug. in Psal. 50: Ipsi David, cui dictum
jam fuerat per Prophetam, Dimissum est pecca-
tum, evenerunt quædam, quæ minatus est Deus
propter ipsum peccatum. S. Gregory lib. 9. Mo-
ral. cap. 17, David audire post Confessionem me-
ruit, Dominus transtulit peccatum tuum. Et tamen
multis post Cruciatibus, afflictus, ac fugiens rea-
tum culpæ, quam perpetraverat, exolvit.

(5) Tract. 124 in Joan. Productior est poena
quam culpa, ne parva putaretur culpa, si cum
illâ fineretur & poena.

Punish-

Punishment ; that we may feel sensibly both the Effects of his *Mercy* and his *Justice* ; and not abuse, by repeated Crimes, the Facility of his Pardon ; as *St. Augustin* also observes upon the 8th Verse of the 50th Psalm.

Min. Does not *Clement VI*, in the Decree *Unigenitus*, declare that the Saints have Merits or Satisfactions to spare ; and that these, with the Merits of Christ, make that Fund for Indulgences, of which your Popes are so liberal ?

Cath. He says no such thing. But 1st, As we cannot say our Lord's Prayer, without praying for all the World ; nor have *Charity*, without desiring that all Men may be saved ; 'tis plain that all the Prayers and good Works of the Saints (which God cannot forget) plead continually with him for all Men's Salvation, by the Merits and Passion of Jesus Christ.

2^{ly}, 'Tis from his Merits only, that the Charity of the Saints obtains a Remission either of our Temporal or Eternal Punishments. And if *Clement VI* joins Christ and the Saints, 'tis in a different Sense ; as the Apostles join'd the Holy Ghost, and themselves, *Acts* xv. v. 28, It seem'd good, to the Holy Ghost,
and

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and to us. And St. Paul, 1 Cor. iii. v. 9, *We are Labourers together with God, or Fellow-Labourers with God, ὁὐ γὰρ ἐσμὲν οὐνεργεῖ.*

Min. Have you either Antiquity or Scripture for your Indulgences ?

Cath. Yes, both at your Service. See 2 Cor. ii. v. 6, 10, 11. *Tertullian* lib. ad Martyres cap. 1. *S. Cyprian* lib. de Lapsis. Epist. 9, 10, 13. *S. Chrysostom* hom. 4. in Ep. 2. ad Cor. *S. Ambrose* lib. i. de Pœnitent. cap. 6, & ult.

S. 24. *Twenty fourth Discourse.*

Of Supererogation.

Min. **C**AN any thing be more abominable, than for Sinners to talk of Supererogation ? Tho', I confess, I am not much acquainted with the Term.

Cath. Nor I neither. But if this be the Sense of it, that we do all that we are Commanded, and more ; 'tis against the Scripture. For in many things we all offend, St. James iii. v. 2. But if it only mean this, that some things are better to be done, which yet are not absolutely Commanded ; the Sense is warranted by the Scripture, 1 Cor. vii. v. 38.

(J) He

(1) He that cannot do what God's original Law requires, says Mr. Thorndike, cannot do more. But it is as easy to see, that some Circumstances may conduce to the Performance of our Christianity, that are no Part of it; and therefore the Vow of Baptism binds not to them. — Marriage stands with Christianity. — Yet single Life is the safer Way to Perfection in Christianity. So is the Profession of the Clergy, and all the Means of further Retirement from the World, than the taking up of Christ's Cross signifies. Thus Mr. Thorndike.

S. 25. Twenty fifth Discourse.

Of Justifying Faith.

Min. **A**RE we not Justified freely by the Grace of God, thro' the Redemption that is in Jesus Christ, Rom. iii. v. 24; that being Justified by his Blood, we may be saved from Wrath thro' him, Rom. v. v. 9? Hath not God by his Grace made us accepted in the Beloved, in whom we have Redemption thro' his Blood, the Forgiveness

of Sins according to the Riches of his Grace, *Eph. i. v. 6, 7?*

Cath. Yes.

Min. What then do you think of those, who, being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God, *Rom. x. v. 3?*

Cath. I think they were *Jews*, *Rom. ix. v. 3, 4, 5.* Who not believing in *Christ*, did not hope to be justify'd by a Living Faith in him, but by the Works of their Law, *Rom. ix. v. 32.*

Min. Is not this the very Doctrine of your Trent-Synod?

Cath. I am sure, you don't think it is. 1st, The Council declares, *If any one says a Man may be justified by his Works, done by his natural Force or the Knowledge of the Law, without the Grace of God thro' Jesus Christ, let him be Anathema.* Sess. 6. Can. 1.

2^{ly}, The Council also declares, that *Christ* is our (1) Propitiator thro' Faith in his Blood. That (2) only those are Justified,

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(1) Sess. 6. cap. 2, Hunc proposuit Deus Propitiatorem per fidem in sanguine ipsius pro peccatis nostris &c. (2) Sess. 6. cap. 7, Quoniam enim

to whom the Merits of his Passion are communicated. That (3) Sin is forgiven us by a pure Mercy of God, through Jesus Christ, without any Merit or Desert of ours. And that (4) none of the Acts, which in the Conversion of a Sinner precede Justification, whether they be Faith or Good Works, can merit this Grace.

Min. But you hold that Righteousness is the Gift of God within us. Of inherent Justice.

Cath. So does St. Paul Col. i. v. 12, Giving thanks unto the Father, who hath made us meet in ourselves to be Partakers of the Inheritance of the Saints. 1 Cor. vi. v. 11, But ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God.

enim nemo possit esse justus, nisi cui Merita Passionis Domini nostri Jesu Christi communicantur, &c. (3) Sess. 6. cap. 9, Quamvis autem necessarium sit credere, neque remitti, neque remissa unquam fuisse peccata, nisi gratis divinam misericordiam propter Christum &c. (4) Sess. 6. cap. 8, Gratis autem justificari idcirco dicimur, quia nihil eorum quæ justificationem præcedunt, sive fides, sive opera, ipsam Justificationis gratiam promeretur: Si enim gratia est, jam non ex operibus; alioqui gratia, jam non est Gratia.

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According to that, *Ps. li. v. 10, Create in me a clean Heart, O God, and renew a right Spirit within me. Ezek. xxxvi. v. 26, A new Heart also will I give you, and a new Spirit will I put within you.* This *St. Paul* calls a new Creature, *Gal. vi. v. 15.* Because the Love of God is shed abroad in our Hearts, by the Holy Ghost, who is given unto us, *Rom. v. v. 5.* But because the Flesh rebels against the Spirit, *Gal. v. v. 17,* and that we all offend in many things, *St. James iii. v. 2 :* Therefore in this Life we have (5) not perfect Justice ; Inasmuch that the continual Sighings of a Soul, penitent for her Offences, is the most necessary Duty of a Christian Righteousness.

Of Assurance. Min. Is it not the Duty of all good Christians to labour after Assurance, that their Sins are pardon'd ?

Cath. It is. *2 Pet. i. v. 10, Give Diligence to make your Calling and Election sure.* Which cannot be sure, unless our Sins be forgiven. The Council of Trent has declared, that the Penitent Sinner must

(*) *Bishop Bossuet's Exposition of Faith, anno 1686. p. 86. Et Concilium Trident. Sess. 6. cap. xi, Justorum illa vox est & humilis & venter, Dimitte nobis debita nostra.*

(6) in

(6) in the first place believe, that God is the Justifier of Sinners by his Grace; and must have a Hope and humble Confidence of Mercy thro' Jesus Christ, --- according to that, Son be of good Heart, thy Sins are forgiven thee, St. Matth. ix. v. 2. But even good Christians in this walk betwixt Hope and Fear. Prov. xxviii. v. 14, Happy is the Man, that feareth always. Phil. ii. v. 12, Work out your own Salvation with fear and trembling; not with Disquiet. For Charity expels an anxious Fear, 1 John iv. v. 18.

Min. Rom. iii. v. 28, A Man is Justified by Faith, without the Deeds of the Law.

Cath. Otherwise Circumcision would still be necessary. But in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but *What is Justifying Faith?* a Faith which worketh by Love, Gal. v. v. 6. And this Faith is our Justification. Which Justification receives

(6) Sess. 6. Cap. 6, Atque illud in primis, à Deo Justificari impium per gratiam ejus per redemptionem quæ est in Christo Jesu. — In spem eriguntur, fidentes Deum sibi propter Christum propitium fore. — De hâc Dispositione scriptum est — Confide Fili, remittuntur tibi peccata tua.

How we are
Justified by
Works.

an Encrease by subsequent good Works, proceeding in us from the Spirit and Energy of Christ, as (7) St. James assures us, Ch. ii. v. 21, *Was not Abraham our Father justified by Works, when he had offer'd Isaac, his Son, upon the Altar? Verse 22, Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was supplied in $\epsilon\lambda\lambda\eta\sigma\epsilon\nu$, which says, Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God. Verse 24, To see then, how that by Works a Man is justified, and not by Faith only. Thus St. James. For, as the Body without the Spirit is dead, so Faith without Works is dead also, Ibid. v. 26. And St. Paul, 1 Cor. xiii. v. 2, Tho' I have all Faith, so that I could remove Mountains, and have not Charity, it profiteth me nothing. For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified, Rom. ii. v. 13. See 1 Cor. vii. v. 19. Heb. x. v. 9. (6) Min. Ps. xxxii. v. 1. Blessed is he whose Sin is cover'd.*

(7) See the Council of Trent, Sess. 6. cap. 10.

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Cath. And whose Transgression is forgiven. *Ibid.*

Min. *Pf.* xxxii. v. 2, Blessed is the Man unto whom the Lord imputeth not Iniquity.

Cath. And in whose Spirit there is no Guile. *Ibid.* So that when the Guilt of past Sins is not imputed, it is really removed, and the Soul receives new Influences of Grace. *Pf.* ciii. v. 12, As far as the East is from the West, so far hath he remov'd our Transgressions from us. See *Michah* vii. v. 19. *John* i. v. 29. I *John* i. v. 9.

S. 26. Twenty sixth Discourse.
Of Religious Vows, and the single
Life of the Clergy.

Min. **I**S not your forbidding Priests to marry a Devilish and Wicked Doctrine, and a Badge of Antichrist?

Cath. So a Two-penny (1) Author calls it. But, is obliging Men to keep the Religious Vows, which they freely made, either Devilish, Wicked, or Antichristian? If it be, how must either Sa-

(1) A Protestant's Resolution. p. 20.

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lomon, David, Moses, or St. Paul be excused? These tell us, Pay that which thou hast vowed. Better is it, that thou shouldst not vow, than that thou shouldst vow and not pay, Eccl. v. v. 4, 5. Vow, and pay unto the Lord your God, Ps. lxxvi. v. 11. When thou shalt vow a Vow unto the Lord thy God, then shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be Sin in thee not to do it, Dent. xxiii. v. 21. St. Paul says, Widows, that marry after they have vow'd Continency, have Damnation, because they have cast off the first Faith, 1 Tim. v. v. 12. But, because the Reformation was built upon many Thousands of broken Vows, it must needs be a Badge of Antichrist in the Church to forbid so horrible a Sacrilege. And will not the brightest Stars of Antiquity be his Fore-runners? (a) St. Augustin af-

St. Augu-
stin.

firms, *The Breach of a Religious Vow is worse than Adultery,*

Plane non dubitaverim dicere lapsus & ruinas à Castitate sanctiore, quæ

St. Chryso-
stom.

vovetur Domino, Adulteriis esse peiores. And (b) St. Chrysostom,

(a) Lib. de Bono Viduitatis, cap. 11.

(b) In Exhort. ad Theodorum lapsum.

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Tho' you call it Marriage a thousand times ; yet I maintain, 'tis as much worse than Adultery, as God is better and greater than Womankind. Quamvis millies hoc ipsum nuptias voces, ego tamen & Adulterio illud tanto pejus affirmo, quanto major ac melior Mortalibus Deus.

Min. Marriage is what God in some Cases commands ; and he makes no Exception of the Clergy from others.

Cath. But if either the Clergy, or others, vow to do that, to which the Gospel gives a General Exhortation (St. Matth. xix. v. 12, 1 Cor. vii. v. 7) that is, to make themselves Eunuchs for the Kingdom of Heaven's sake ; is Marriage as lawful to them, as it is to the rest of Mankind ? Deut. xxiii. v. 22, 23, If thou shalt forbear to vow, it shall be no Sin in thee. But that which is gone out of thy Lips, thou shalt keep and perform.

Min. 1 Cor. ix. v. 5, Have we not Power to lead about a Sister, a Wife, as well as other Apostles &c ?

Cath. 'Tis a meer Corruption of the Word of God in your Bible, to make it patronize the Lewdness and Intemperance of the first Ecclesiastical Reformers. For it is clear by 1 Cor. vii. v. 7, 8, that St. Paul had no Wife. So that this

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Words, *μη ἐχούσιν ἐξουσίαν ἀδελφὴν γυναῖκα ποιεῖν*, must of necessity, be render'd, *Have we not Power to lead about a Sister, a Woman, as well as other Apostles, &c.* Which as your Dr. Fell confesses, is the most literal and proper Signification of the

Greek. So that the Protestant Bible wants a Reformation much more, than the Catholick Church ever did.

Min. St. Matth. xix. v. 11, All Men cannot receive this Saying, save they to whom it is given.

Another Corruption. *Cath.* This is another manifest Corruption, for the Reason above mention'd.

Christ's Words are these, which your Translators did not fear to falsify, *All Men do not receive this Saying, ἡ πάντες χωρεῖσι τὸν λόγον τούτον.*

Min. 1 Cor. vii. v. 9, If they cannot contain, let them marry. For it is better to marry than to burn.

A Third Corruption. *Cath.* This too is a notorious Corruption. St. Paul, of Persons who lie not under the Restraint of a Vow, says this, *If they do not contain; let them marry &c.*

A Fourth Corruption. There is a Fourth undeniable Corruption of this Kind,

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Gal. v. v. 17, the Spirit and the Flesh are contrary one to the other, ἡ μὲν αἰὶν δέονται, ταῦτα ποιεῖτε, so that you do not do the things that you would. For which your Bible puts, so that you cannot do the things that you would. Which Instances, and others of the like nature, if I were a Protestant, would be apt to give me this melancholy Thought: Can I venture my Soul safely with those, that fear not to corrupt and falsify the very Bible it self?

Min. Is it then better for a Priest to burn, than to marry?

Cath. Give me leave to turn the Tables. Is it better for a Parson to burn with the Love of his Neighbour's Wife, than to take her in Marriage? Both are Crimes, but whether is the greater? Is not a False Marriage in this Case a much greater Sin, than even Adultery it self?

Min. 1 Cor. vii. v. 2, To avoid Fornication, let every Man have his own Wife.

Cath. 1st, You know well enough he speaks not to those that had vow'd Continency. 2ly, He adds, verse 6, 7, But I speak this of Permission, not of Commandment. For I would that all Men were even as I my self &c.

● *Min. Heb. xiii. v. 4, Marriage is honourable in all.*

Cath.

Cath. But a false Marriage (such as was between *Luther* and his *Mistress*, and so many other Couples, wheresoever the *Reformation* began) and the Breaking of Religious Vows, is honorable in none.

Min. Not marrying leads to much *Lewdness* and *Villany*, as *Fornication*, *Adultery*, *Sodomy*, *Murder*, &c.

Cath. Then the *Gospel*, it seems, and *St. Paul's* *Epistles* encourage *Villany* and *Lewdness*, by recommending a *Single Life*, *St. Matth. xix. v. 11, 12. 1 Cor. vii. v. 7, 8, &c.* Now *Mr. (2) Thorndike* is so far from your Opinion, that he says, a *Single Life* is a *safer Way* to *Perfection* in *Christianity*, than *Marriage*. And the *Grace*, which our *Lord*, and *St. Paul* after him owns, in them that do this, is not a peculiar *Temper* of the *Body*, obliging him that hath it to live single, and him that hath it not, to marry; but a singular *Zeal* to waive that, which *God* makes lawful for us, that we may the better come to his *Kingdom*. Which, when it proceeds from a single *Eye*, proposing to it self nothing of this-*World*, but the *Means* of attaining to the *World* to come; well may we be assured of *God's* *Help*

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to perform it, by virtue of that Promise, which the common Christianity challengeth, intending nothing but the Effect of it.

I Cor. vii. v. 32, 33, *He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord; But he that is married careth for the things of this World, how he may please*

A Single Life most agreeable to Christian Priesthood.

his Wife. A Single State therefore is much more agreeable to Christian Priesthood than Marriage. Hence we find no Example at all in the Primitive Church, of any one that ever married after he had receiv'd Priesthood.

In the Primitive Church none married after it.

On the contrary, the Oriental Council at *Neocesarea*, under *Vitalis* Bishop of *Antioch* (and therefore between the Year 313 and 319) decreed, that (3) a Priest, if he married, should be deposed. Even Deacons, by the Statute of the Council at (4) *Ancyra*, under the same Prelate,

(3) *Can. 1. Presbyterum, si uxorem acceperit, ab Ordine deponendum.* (4) *Can. 9. Diaconi quicunque ordinantur, si in ipsa Ordinatione protestati sunt, & dixerunt velle se conjugio copulari, quia sic manere non possunt; hi, si postmodum uxores duxerint, in Ministerio manent.*

Prelate, were forbid to marry, unless they Protested against it before their Ordination, and therefore were supposed to be dispensed with by the Bishop. And when Bishops, Priests, or Deacons,

were married before their Ordination, the Ancient African Councils (in some of which St. Augustin was present) forbade them to make use of their Wives, under pain of being degraded. *Placuit Episcopos, & Presbyteros, & Diaconos, secundum priora statuta, etiam ab uxoribus continere. Quod nisi fecerint, ab Ecclesiastico removeantur Officio.*

Ancient Canons forbid Priests to use their Marriage after Ordination.

Hence Mr. Thorndike, *The Reason*, says he, of Single Life for the Clergy, is firmly grounded by the Fathers and Canons of the Church upon the Precept of St. Paul forbidding Man and Wife to part unless for a Time, to attend unto Prayer, 1 Cor. vii. v. 5. For Priests and Deacons being continually to attend upon Occasions of celebrating the Eu-

neant : propterea quod eis Episcopus licentiam dederit. Quicumque sane tacuerint, & susceperint manus Impositionem, professi continentiam & postea nuptiis obligati sunt, à Ministerio cessare debebunt.

clarist,

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charist, which ought continually to be frequented; if others be to abstain from the Use of Marriage for a Time; then they always. Thus your Mr. (5) Thorndike of the Ancient Discipline. The Argument, he mentions, was urged by (6) St. Jerom in his Book against Jovinian, by (7) St. Epiphanius Hær. 59, and (8) Origen.

Min. St. Paul speaking of Seducing Spirits, and Doctrines of Devils, 1 Tim. iv. v. 1, instances, v. 3, in their forbidding to marry.

Of Seducing Spirits.

(5) In his Letters, at the End of Just Weights and Measures, p. 239. (6) Cap. 19, Si Laicus & quicumque Fidelis orare non potest, nisi careat Officio Conjugali; Sacerdoti, cui semper pro populo offerenda sunt Sacrificia, semper orandum est. Si semper orandum est; ergo semper carendum Matrimonio. (7) Hoc igitur dico propter subitas functiones atque officia convenire, ut Presbyter, ac Diaconus, & Episcopus Deo penitus vacet. Nam si illis etiam, qui è populo sunt, id ipsum Apostolus præcipit, ut, inquit, ad tempus vacent Orationi; quanto id magis Sacerdoti præscribit? (8) Hom. 23. in Numeros: Si dicit Apostolus iis qui in Conjugiis sunt, 1 Cor. vii. v. 5, nolite fraudare invicem, nisi forte &c; certum est, quia impeditur Sacrificium indefinens iis qui Conjugalibus necessitatibus serviunt.

Cath.

Cath. And in their commanding to abstain from Meats, which God hath created to be received with Thanksgiving. So that unless St. Paul's Prediction be limited to those Hereticks, who, in the Second and Third Century, held Marriage and certain Meats of their own Nature unlawful; it will follow, that the Assembly of the Apostles, of which St. Paul was one, were Seducing Spirits, and taught the Doctrine of Devils, Acts xv. v. 28, 29. See also above, §. 21. p. 158.

Min. 1 Tim. iii. v. 2, A Bishop must be blameless, the Husband of one Wife. Tit. i. v. 6, If any be blameless, the Husband of one Wife. And so of Deacon, 1 Tim. iii. v. 12, Let the Deacon be the Husband of one Wife &c.

Cath. 1st; If St. Paul either required or desired that every Deacon and Bishop should have a Wife; how came he to have none, 1 Cor. vii. v. 7, and to exhort even the Laity to that State, verse 7, 8, 27, 32, 33, 34, 38, 40? 2ly, Does he affirm, that either Bishops or Deacons may lawfully use their Marriage, tho', with their Wife's Consent, they have vow'd perpetual Continency? If he does not, the Objection is not to the pur-

purpose. Nor can it excuse either the broken Vows and Apostacy of the first Reformers ; or the Reformation it self (that is, the setting up of a new-rai'd Communion, in opposition to the Catholick and standing Church of all Ages) whether Christianity requires the Single Life of Church-men, or not. 3ly, As Mankind could not begin from Adam, unless it were once lawful for a Brother to marry his own Sister, which yet would be a miserable Plea to excuse Incest at present : So, or rather much less can the Intemperance of the Reformers be excused, in opposing the Present and Ancient Discipline of the Western World, upon the pretended Evidence of the Texts you speak of. As if they had not been as well known to Antiquity, as they are at present. Discipline indeed is essentially variable, according to the Differences of Circumstances and Times. But is this any Excuse for Sacrilege ? Or is not the Church of Christ in every Age the fittest Judge of what Discipline is then most proper ? In St. Paul's Time, Virginitie was so rare both among Jews and Gentiles, that if neither Married Men nor Widowers had been employ'd in the Ministry, the Church would have been

been destitute of necessary Pastors. Yet even then he would not have them taken to the *Altar*, who had been twice married; and therefore seem'd to have stronger Ties to the Earth, than were suitable to so Heavenly an Employment. For to tell either *Deacons*, or *Bishops*, that they must not have Two Wives at once, would have been a very unnecessary Advertisement.

St. Jerom. In the Fourth Age, *St. Jerom*, writing against *Vigilius*, says: *What then will become of the Eastern Churches, of Egypt, and of Rome, whose Clergy are either Virgins, or Continent; or, if married, abstain from the Use of it? And writing against Jovinian, You confess, he cannot be a Bishop, who in that State has Children. Otherwise, if discover'd, he will not be reckon'd a Husband, but punish'd as an Adulterer. And in his 50th Epistle, The Apostles were either Virgins, or without Commerce in Marriage. Bishops, Priests, and Deacons, are chosen either Virgins, or Widowers, or from the Time of their Priesthood perpetually chaste.*

St. Epiphanius. And in the same Age *St. Epiphanius* *Hær. 59, The Church does not admit him to be a Deacon, Priest, Bishop, or Sub-deacon, tho' he be*

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a Man of one Wife, who makes use of Conjugal Embraces. He adds, that this Discipline is observ'd in those Places chiefly, in which the Canons of the Church are exactly kept; which, being directed by the Holy Ghost, aims always at that, which is most perfect; that those, who are employ'd in divine Functions, may have as little as can be of worldly Distractions. And She has been no less careful from time to time to make suitable Canons for the training up of Youth to this sublime State, as Mr. Thorndike owns, *supra*. p. 239; This Profession of Continency was evidently the Ground for that Discipline, which was used all over the Church, in breeding Youth, from tender Years, to such a strict Course of Life, as only Use and Custom is able to render agreeable to Man's Nature. And to this Education and Discipline, all the Authority and Credit of the Clergy over the People is to be imputed; the Dissolution whereof is the true Occasion of all the Miseries which we have seen. Thus this Protestant Divine.

In the Fifth Age, anno 451, the General Council at Chalcedon, Can. 15, declared, That if a Deaconess married after she had been some time in the Service of the Church,

The Council
of Chalcedon.

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Church, both she and her Husband should be Excommunicated. And Can. 16, That it is not permitted to Virgins, which are devoted to God, to marry. And that they, who have done so, shall be Excommunicated.

The Council at Eliberis, under Ofius, about the Year 300, Can. 33, forbade all Ecclesiasticks (under the Penalty of being Deposed) the Use of Marriage, T. 1. Concil. p. 974. C. So that the later Councils and (9) Decrees of the Church, forbidding Bishops, Priests, Deacons, and Subdeacons the Use of Marriage, rather moderated the Discipline here appointed, than carried it to a higher Pitch.

(9) Pope Siricius, in his Epistle to Himerius Bishop of Tarragona, anno 385, Cap. 7. Pope Innocent I, in his Second Epistle to St. Victorius Bishop of Roan, anno 401, Cap. 9. And in his Third to St. Exuperius Bishop of Toulouse, anno 407, Cap. 1. S. Leo. Epist. 2 (formerly 92) to Rusticus Bishop of Narbonne, Cap. 3. Epist. 12 (or 84) to Anastasius Bishop of Thessalonica, Cap. 4. St. Gregory the Great, lib. 1. Epist. 42 to Peter a Sub deacon of Sicily. The Second Council at Carthage, under Genethlius, anno 390 Can. 2. T. 2. Concil. p. 1159. D. That at Carthage, anno 401 (in which St. Augustine was present) Ibid. p. 1093. A. B &c.

§. 27. *Twenty seventh Discourse.*

Of Reading the Holy Scripture.

Min. *IS it not arrant Villany, as well as Sacrilege in your Church, to discourage the People from reading the Scripture? Did not the Apostles write it to the People, and for the People, and put it into their Hands? Is it not the Book of Salvation, the Book of Life; the Testament of Christ; the Directions of God's Holy Spirit; the very Law by which the People must be judg'd? Yet they must not see it in their own Language, forsooth, without a License; and these Licenses hard, or not to be granted. Did not the Fathers employ all their Eloquence, to perswade the People to read the Scriptures daily? I know, they speak of reading them either in Greek or Latin. But it was at a Time, when these were the vulgar Languages.*

Cath. *Good Sir, be content to set the Saddle upon the right Horse; and then let the Blame sit as heavy as you please. There was a Time, in which Christians had Simplicity and Faith enough to believe the*

Why the Scripture is not put into every one's hands.

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Scripture, and to be directed by it. But *Luther* was not in those Days. It was then the *Apostles* and the *Fathers* lived. And (1) if the Vices of *Christendom* had not ripen'd it for a *Reformation*; the Church would be still as desirous, as ever She was, that the Faithful should both have and read the *Scripture* in their own Languages. But she knows 1st, That private Interpretation is not proper for it, 2 *Pet.* i. v. 20. 2^{ly}, That in *St. Paul's* Epistles, there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other *Scriptures*, unto their own Destruction, 2 *Pet.* iii. v. 16. However, when *Christians* are returned to their Ancient Simplicity; when private Interpretation is not made the sovereign Judge above God himself, when there is no *Wresting* and *Twisting* his Sacred Word into as many Religions as there are Readers; when *Presumption*, *Heresy*, and, its ordinary Followers, *Enthusiasm*, *Infidelity*, *Profaneness*, *Deism*, and *Atheism*, are banish'd; then blame the Church, if she does not put the *Scriptures*

(1) *Hominum temeritas* is the only Cause of the present Discipline, *Regulâ IV.*

● freely

freely into the Hands of her Children, But being not yet come to that Golden Age, you must not blame her, if she takes the surest Method for their Salvation; tho' your pretended Difficulty of her Pastors not allowing them, even to those that are serious, humble, and docil, is contrary to Experience. And if the Church of *England* had follow'd her Example, she would not have had so many *spuria vitulamina* sprung from her Root. Of which, one of her Learned Doctors thus complains: *What Protestants (2) Aristarchus formerly could have got by giscarce find seven wise Men in ving it to every Greece. But we can scarce shew one.*

that Number of Idiots. Every one is a Doctor, every one has the Spirit. There is not a pitiful Pedlar, that does not vent his Dreams for the Word of God. " The bot-

(2) Dr. Walton in *Præfat. Polyglott.* Aristarchus olim vix septem Sapientes in Græciâ invenire potuit. At apud nos vix totidem idiotas est reperire. Omnes enim sunt Doctores; omnes cœlitus instructi. Nullus est ex vilissimâ plebe fanaticus aut Agyrta, qui non somnia sua pro verbo Dei venditat. Apertus enim videtur esse puteus Abyssi — & exierunt Locustæ cum aculeis, Sectariorum & Hæreticorum universa soboles, qui omnes antiquas Hæreses renovarunt, & plurima opinionum portenta de novo intulerunt.

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"tomless Pit *seems to be open'd*, and there
 "arose a Smoke out of the Pit, as the
 "Smoke of a great Furnace; and the
 "Sun and the Air were dark'ned, by
 "reason of the Smoke of the Pit. And
 there came out of the Smoke *Locusts*
with Stings, the whole Tribe of Sectaries,
and Hereticks, who have renew'd all the
Heresies of former Ages, and added a nu-
merous and monstrous Progeny of their own.
 But this Swarm could not well be avoid-
 ed. Since it, and the *Mother-Hive*,
 came originally from the very same
 Stock; and by the same Legal Descent,
 I mean, a *private Interpretation of Scripture*.
 And it was too late to pull the *Ladder*
 up after you, when all the World saw,
 how your own *Fabrick* was rais'd. Thus
 you are forced to let your Divisions be
 still encreasing, and can never be at an
 end. Because a *private Interpretation of*
Scripture, without which the *Reformation*
 was impossible, opens necessarily the
 Door to everlasting Dissentions.

Min. Your Writers make it their Business
 to vilify the Scripture.

Cath. I fear they are misrepresented.
 The Council of Trent has taken all ima-
 ginable Care for establishing Lectures
 of it, *Sess. 5. cap. 1*, and gives this reason,

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Ne caelestis ille sacrorum Librorum Thesaurus, quem Spiritus Sanctus summâ liberalitate hominibus tradidit, neglectus jaceat. That so Heavenly a Treasure, with which the Holy Ghost, in his infinite Bounty, has provided us, may not lie neglected. Does St. Paul vilify the Blessed Sacrament, because he says there are some that hurt themselves by it, 1 Cor. xi. v. 29? Or, do not those rather vilify it, who deliver it to all, both good, and bad? If the Scripture be a Treasure, as it certainly is, and a rich one too, it may in some Circumstances fall under the Rule of our Heavenly Master, Give not that which is holy unto the dogs, neither cast ye your Pearls before the swine, St. Matth. vii. v. 6.

Min. Tell me no Stories. The true Cause of your locking up the Scripture from the People can be nothing else, but that you are afraid they should discover your Errors in it.

Cath. Be not wilfully mistaken. If the Scripture be on your side; what need had your Translators to corrupt the Text, as it is undeniably evident they have done on purpose, in several Places, as St. Matth. xix. v. 11. 1 Cor. vii. v. 9. 1 Cor. ix. v. 5. 1 Cor. xi. v. 27. Gal. v. v. 17? as I have shewed in the

S. 28. Twenty eighth Discourse.

Of Ceremonies.

Min. **C**AN any Mortal endure that immense Load of unnecessary Ceremonies, with which your Religion is clogg'd? In the Christening of a Child, so many Crosse, Blessings, Exorcisms, Oils, Breathings, Salt, Spittle &c? So much Bowing, Crosse, Turning, Kneeling at the Mass? Besides a heavy Yoke of Jewish Rites, and Injunctions upon the People? Such a Number of Holy-days; so many Fast-days, and more of Abstinence? What is all this but Superstition?

Cath. Obeying Superiors, in Things which Religion does not forbid, cannot be Superstition. Is it Superstition in a Child to observe the Commands of his Parents, if they cannot turn to the Bible, and shew him that the very same things are Com-manded there? Is it Superstition in a Ser-vant to obey his Master; unless he can produce him a different Text for every respective Ordinance? Is it not enough, that the Scripture tells us in general, that

that all Superiours ought to be obey'd, provided they do not encroach upon the Law of God? *Heb. xiii. v. 7, Remember them, which have the Rule over you. v. 17, Obey them, that have the Rule over you, and submit your selves.* Were not the Faithful in *Antioch*, in *Syria*, and *Cilicia*, anno 51, obliged to observe that, which the Apostles then thought necessary, viz, that they should abstain from Blood and from things strangled, *Acts xv. v. 28, 29*; unless they shew'd them a Text in Scripture obliging Christians to it? If not, *St. Paul* and *St. Timothy* were somewhat too forward, who, as they went thro' the Cities, deliver'd them the Decrees for to keep, that were ordain'd by the Apostles and Elders which were at *Jerusalem*, *Acts xvi. v. 4.* The Christians too might have ask'd the Apostles or their Successors a Text, for changing the Day of Worship, I mean, Saturday into Sunday; for their turning towards the East, when they pray'd, which look'd like *Superstition*; for not kneeling upon Sundays, nor between *Easter* and *Whitsuntide*; for their being thrice dipped in Baptism; for answering to more Questions at it, than the Gospel commands. And what Mortal could endure (if I must speak your Language) that

How the Primitive Christians used the Cross, primitive Superstition of Crossing themselves so often as they did? At every Step, and every Turn; at every Coming in, and Going out; if we put on our Cloths, or change our Shoos; if we wash, if we take a Repast, if a Candle be brought into the Room; if we lye, if we sit, whatever we do, we are still impressing the Sign of the Cross upon our Forehead, says (1) Tertullian, *frontem Crucis signaculo terimus.*

The Ceremonies of Baptism, you dislike so much, were all used by the Church in the Third or Fourth Age. And were then thought to be both significant, and Pious. Obedience was then a Virtue. Now 'tis none; unless our Pastors can produce a Text, for whatsoever they ordain. A noble Refinement upon the primitive Rules of Christianity, and (I fear) upon the Apostles themselves. Church Authority is doubtless as much from God, as that of the State. And of this 'tis St. Paul's Rule, *Rom. xiii. v. 1, 2, Let every Soul be subject to the higher Powers. — Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.*

(1) Lib. de Coronâ Militis. cap. 3.

S. 29. Twenty ninth Discourse.

Of Holy Water.

Min. **W**Hat is Holy Water, but a holy Charm, a sanctified Witchcraft? Cath. Then, I hope, it is but a late Invention.

Min. Not so neither. 1st, It is above Eleven Hundred *The Ancients Use of it.* Years since it began to be used in England. The English, as (1) St. Gregory's Epistles shew, receiv'd it together with their Christianity from Rome.

2^{ly}, in the Reign of Constantine, when the Jews, by magical Enchantments, hinder'd the Building of a Church, we have in (2) St. Epiphanius this Blessing of Water used effectually against them by the Holy Count St. Joseph, after he had made the Sign of the Cross upon it. In the Name of Jesus

(1) Lib. 11. Ep. 76 (olim lib. 9 Ep. 71) ad S. Melitum, de Idolorum Templis. Idola destruantur; Aqua benedicta fiat; in eisdem Fanis aspergatur: Altaria construantur. Reliquiæ ponantur. (2) Har. 30. §. 12. p. 136, 137: In Nomine Jesu Nazareni — hæc aqua vim habeto ad magicas Artes Maleficiaque omnia restringenda, quæ isti comparant, ab eademque vis igni sua restituatur, ut Domini Domus absolvi possit.

of Nazareth ----- may this Water have power against all the magical Charms and Enchantments of the Jews. As indeed it had; and forced the Jews, then present, to confess the Power of Christ. We have in (3) *Theodoret*, a like Instance of Water Blest by the Sign of the Cross, and effectually used by *St. Marcellus* Bishop of *Apamea*, when the Devil hinder'd a Temple of the Heathens from taking Fire. Another in *Palladius* Bishop of *Helenopolis*, and a Friend of *St. Chrysostom*, in his History of the Monks (dedicated to one *Lausus*, and therefore call'd *Historia Lausiacæ*) *antio* 421. cap. 6. And the like in *St. Jerom*, who, writing the Life of *St. Hilarion*, tells us, that in favour of *Italicus* (a Christian Officer of *Gaza*, who, by his Place, was to entertain the People with the Games call'd *Circenses*; but had his Horses enchanted by his Adversary a Heathen) he sent him Water to dispel the Charm. As it really did. Which occasion'd the Conversion of many; and obliged them to acknowledge, that their God *Marnas* was overcome by *Jesus Christ*. The Constitutions of the Apostles (tho' not *St. Clement's*) is an Ancient and Use-

(3) Lib. 5. Hist. Eccl. Cap. 21.

ful Work; mention'd by St. Epiphanius (4) in several Places. So that it must have been writ in the Third or Fourth Age. In the Blessing of Water and Oil, the Author gives us this Prayer of St. Matthew: (5) O God, grant it may have force to cure Diseases, to expel Devils, to dispel Dangers thro' Jesus Christ. To these I remember Mr. Steven answers, p. 168, It was frequent anciently for Holy Men, upon special Occasions, to Bless simple Water, and give it to particular Persons to drink, or wash any Part of the Body, for relief of Infirmities; or to sprinkle their Houses, when infested with Evil Spirits, or Conjurations, &c. But the Holy Water as now made, mix'd with Salt, and used in the Church of Rome, is not so Ancient. As if Salt might not be Bless'd, as well as Water. I should rather think, one Charm expels another.

Cath. So the Jews thought, St. Matth. xii. v. 24, when, by their Incredulity, they committed that Sin, which was neither to be forgiven them in this World, nor in the World to come. *A Power over Devils still continues in the Church.* That the Power over Devils did not expire with

(4) Hæc. 25. 45. 80 &c. (5) Tribue ei vim sanandi & depellendi Morbum, fugandi Dæmones, expellendi insidias, per Christum &c.

the Apostles ; that it was even an ordinary Power of the Church in the Third Age, 'tis evident from what St. Cyprian writes of the *Exorcists* in his Time. (6) *To this very Day*, says he, *the Devil is whip'd, and burn'd, and tormented by the Exorcists, with Human Voice, and a Divine Power.* And since the Gospel does not determine, St. Mark xvi. v. 17, whether the Ministers of Christ must use this Power by Prayer alone, or by *Blessing* inanimate Creatures ; it belongs certainly to the Church, to take whether way she pleases.

S. 30. Thirtieth Discourse.

Of Beads.

Min. I See here a pair of Beads. They are pretty, I own. But can you teach me any good Use of them ?

Cath. Perhaps that will be no very hard Task. You see, they are divided by Tens. When you have a mind to walk alone, take these with you. And at every little Bead, say the Lord's Prayer; at every great one, the Apostles Creed. The Variety will ease your Thoughts,

and fit them for a new Flight in the Sublime and Heavenly Petitions of our Lord's Prayer.

Min. I can do this without Beads.

Cath. You may so. But you may do it better with them. Every new Bead bids you renew your *Attention* to what you are saying. It shews you how far you are *advanced*; and that you have not spent so much *Time* in Prayer, as otherwise perchance you might imagine.

Min. I see, *Beads* may be used innocently, if a *Man* pleases.

Cath. Yet to use them, is more than our Church commands. Next, if you had Faith enough to desire the *Mother of God*, to pray, for us *Sinners*, now, and in the *Hour of our Death*; you might say the *Hail Mary* at every great Bead, and the *Lord's Prayer* ten times as often at the rest.

Min. I like the *Division* well. The *Rosary* enough. But then your *Rosary* is *Diabolical*. For there you have *Ten Applications* to the *Virgin Mary*, and but one to *God*.

Cath. If I thought so, I should never say it. Nor should I ever say the *Hail Mary*; if I did not believe, that I honour *God* much more by it, than I do his *Mother*. I am sure, she will never

pray for me, unless it be his Will that She should. His Will is her Rule, as it ought to be mine. So that what you call *Applications* to her, because I desire her to be a *Fellow-Petitioner*, that is, a *Beggar* with me; are, in a much more honourable manner, *Applications* to God, that her Prayers (which I esteem a thousand times better than my own) may be join'd with mine.

Min. Why then do you not say a thousand times *Hail Mary*, for once *Our Father*?

Cath. Just now ten times was too much. But if he, that gives a Cup of cold Water to a Beggar for Christ's sake, honours Christ by that, without comparison, more than he does the Beggar: If *St. Paul*, when his Humility prompted him to desire the Prayers of the Christians, honour'd God in that very Action infinitely more than them; you must give me leave to think, that it would be a Sin to say *Hail Mary* at all, if by saying it I did not honour God infinitely more than her.

Min. If so, you need not say the *Lord's Prayer* at all.

Cath. A notable Inference! Was *St. Paul* never to pray for himself, because he honour'd God more than he did the Christ?

Christians, by desiring their Prayers? We *must* pray to God for our selves; and we *may* desire the Saints in Heaven to pray for us. But doing that, which Religion *allows*, can never discharge us from that, which it strictly and indispensably *commands*. What then do you find so *Diabolical* in the *Rosary*?

Min. Give me leave first to think upon what you have said. I'll tell you another time.

Cath. In the mean while you may remember, that when Catholicks say it, they fix their Thoughts and Hearts upon the chief Mysteries of our Saviour's Incarnation, Birth, Circumcision, Passion, Resurrection &c. So you will scarce think the *Rosary* an *Antichristian* Exercise.

S. 31. Thirty first Discourse.

Of lessening Controversies of Religion.

Min. **A** Sure and easy Method for this would be of publick Advantage. The Nation wants nothing so much. Charity is the End of Religion. And both are easily lost by unnecessary Disputes.

Cath. I should think they might be brought to a much less compass, by sticking

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sticking close to the (1) Rules, which Reason prescribes.

The First is, "To distinguish carefully between Matters of Faith and Matters of Opinion; and as to these latter, to be willing that every one should enjoy the Liberty of judging for himself. So that Matters of Opinion ought to be no Hindrance to Communion with a Church, which imposes no such Opinions on its Members.

"The Second, That (supposed) Errors in Doctrine, and Corruptions in Practice, ought to be no Hindrance to Communion, so long (2) as they are not imposed upon others.

"The Third, Never to quarrel about Words and Phrases; but when others mean the same that we do, let us be content, tho' they have not the luck to express themselves so well.

"The Fourth, Never to charge upon Men the (3) Consequences of their Opinions,

(1) See the Essay for Catholick Communion ch. I. (2) Daillée says no Separation ought to be, but upon the account of Articles authentically established, to the Belief and Observance of which all Persons are oblig'd: Mr. Smith's Preface to Daillée's Use of the Fathers. (3) Daillée in his Epistle

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“ nions, when they expressly disown them.
“ The Fifth, That Un-scriptural Impos-
“ sitions are not a warrantable Cause of Se-
“ paration from a Church; supposing that
“ by Un-scriptural be meant no more, than
“ what is neither commanded nor forbid in
“ the Scriptures. For if the Actions be in
“ themselves unlawful to be done, they are
“ downright Sins; and so, either particu-
“ larly or in general, forbid in the Scri-
“ pture. If they be in themselves lawful
“ to be done; it cannot be imagin’d, how
“ their being Commanded can make them
“ unlawful. So that, in this Case, there
“ is no Sin in yielding Obedience to the
“ Church, and consequently no Cause of
“ withdrawing our Communion from it.
What think you of these Rules?

Min. They are evident beyond Dis-
pute. For who can be a Member of any
Church so, as to approve all the Opinions
of Men, or Practices, in it? Or think it
reasonable to forfeit Christian Peace for
an impertinent Quarrel about Words and
Phrases?

to *Monglat*. Altho’ the Opinion of the Lutheran,
[concerning the Sacrament] does according to us
[Calvinists] infer the Destruction of the Humanity
of Jesus Christ; yet this Consequence cannot be at-
tributed to them without Calumny, seeing they do
formally reject it. Your

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Your Fourth Rule, that *Consequences ought not to be charged* is no less manifest. All Churches are equally concern'd in it. There is none whose Doctrine may not be render'd absurd, by false Consequences and the reasoning of adverse Parties. From which even the highest Truths of Christianity are not exempt. So that all have reason to compound, in the Allowance of this Principle.

All Churches are likewise concern'd in your Fifth Rule, of *Impositions neither Commanded nor Forbid in Scripture*. They all both claim, and practise this Right, and therefore cannot make that a sufficient Objection against Communion, but by destroying themselves. This I am sure of, that our Church both does, and must allow of all these Rules. And others, as well as ours, may be forced to a Toleration of Opinions, or corrupt Practices in some of their Members, which they cannot think reasonable to impose on such, as desire to be incorporated in their Communion.

Cath. Now, Sir, give me leave to ask. Do you think that if all those Controversies, of which you and I have discours'd, were seriously examin'd by these Rules, there might not be a good share of 'em laid aside?

Min. Of this I beg Time to consider. ¶ 32.

S. 32. Thirty second Discourse.

Of the Succession of Protestants from the Apostles.

Cath. I Have Two or Three Questions, hung long upon my Thoughts, about which I desire your Opinion. The First is, whether Protestants have a continual Succession of Pastors from the Apostles, or not? The Second, whether they have this continued Succession in their own Religion and Communion, or no?

Min. Of these Questions you and I may talk if you please; but I think, few trouble themselves about them. They are satisfy'd, they have the Scripture on their side in particular Controversies. So they look no farther.

Cath. That has been long my Admiration. Christ said positively to his Apostles, that is, to the first Pastors of his Church, in the last Words of St. Matthew, when he sent them to preach and teach in all Nations, Behold I am with you always, even unto the End of the World. The Apostles, in their own Persons, were not to live to the End of the World. 'Tis therefore to Them, and their Successors, the Pastors of the Church in a continual

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tinual Line (always) that this Promise and Prophecy of Christ is to be verified. Now can any Man of Sense be satisfy'd with this, that the *Truth* of his Religion depends upon the *Falshood* of the Gospel? Or, that he cannot be in the right, unless *Jesus Christ* be a Liar? If Christ had said, *Behold I am with the Church of Rome at all times even to the End of the World*; would not this Text have been *Evidence* enough against all your pretended Difficulties and Demonstrations from *Scripture*?

Min. I think it would. But he did not say so.

Cath. Yet, If I have any Sense, he said that, which excludes the *Reformation* as much, as if he had promised to be for ever with the *Church of Rome*. For all the World knows, that the *Reformation* (which is not yet 200 Years old) was not only a *Change of Doctrine*, but also a Setting up of a new-rai'd *Communion*. 'Tis therefore known to all the World, that *Protestants* have not, in their *Communion*, a continual *Succession of Pastors* from the *Apostles*. But the Promise and Prophecy of Christ, is to be always with the *Pastors* of his *Church*, the *Apostles* *Successors*,

cessors, to the End of the World. If then Protestants be not in Communion with any standing Church of all Ages; they are as evidently excluded by the Promise and Prophecy of Christ, as if he had named that Church of all Ages, with which he was to be always present. What say you to this?

Min. I'll tell you my Thoughts another time.

Cath. I beg I may know them at present.

Min. I cannot say, we have always had, since our Saviour's Time, a continual Succession of Pastors in our Communion.

Cath. Then it was with a different Communion from yours, that Christ promis'd to be always present. For his Prophecy and Promise evidently regards the Church of all Ages. So that it is the same thing as if he had said, *And behold I am with the Church of all Ages to the End of the World.*

Min. Must that needs be the Roman Church?

Cath. It must needs be different from all the Reform'd Churches, of Protestants, Presbyterians, Quakers, and the rest. Whether it be ours, or the Greeks, or both, I do not now examine. Yet the only Question of moment, about which their Separation

*The Greeks
Separation.*

Separation


paration began, regards the *Procession of the Holy Ghost*. They say, he proceeds from the Father only ; we, that he proceeds both from the Father and the Son. It was upon this the *Schism* was form'd. And here the Church of *England* acknowledges, both in her *Creed*, and in the *Fifth* of the 39 Articles, that we are in the right. What *Photius* said of the *Latins detesting their Priests*, was only a *Calumny*. His other Accusations in his Circular Letter (which occasion'd the Breach) are such as no *Protestant* can think considerable. As for *Cerularius*, who renew'd the *Schism* ; his chief Pretence was this, that it is not lawful to consecrate *Unleaven'd Bread* in the *Eucharist*. And in this too, I think, *Protestants* ; but am positive, the *Gospel* is on our Side. For besides that *Leaven* is not essential to *Bread* ; and that in *Meat Offerings*, *Lev. ii. v. 4, 5, 11*, it was expressly forbid ; our Blessed Saviour eat his last Supper upon the first Day of the Feast of *Unleaven'd Bread*, *St. Matth. xxvi. v. 17* ; *St. Mark xiv. v. 12* ; *St. Luke xxii. v. 7*. The *Paschal Lamb* was commanded to be eaten with *Unleaven'd Bread*, *Exod. xii. v. 8*. And commencing from it, *Seven days shall ye eat Unleaven'd Bread, even the*

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first day shall ye put away Leaven out of your Houses; for whosoever eateth Leaven'd Bread, from the first day until the seventh day, that Soul shall be cut off from Israel, Exod. xii. v. 15. By this it is apparent, that Christ himself consecrated Unleaven'd Bread. If so; 'tis clear, the Church is not forbid to use it.

Min. I might also tell you, 1st, That the Doctrine of the Roman Church, hath been opposed in all Ages; and in later Times by Peter Bruis, anno 1110; by the Reformers at Cologne, anno 1140; by our John Wiclef, anno 1375; by John Hus and Jerom of Prague, burnt perfidiously by the Council of Constance in the Fifteenth Century.

2^{ly}, That the *Waldenses* and *Albigenses*, were Protestants. Of the first, your Inquisitor Rainerius, anno 1250, lib. de Hæreticis, cap. 4. says, It is a most pernicious Sect, for Three Reasons. 1st, Because more Ancient than the rest. Some say, it has continued from the Time of Pope Silvester. Some, ever since the Apostles. 2^{ly}, Because it is more General. For there is scarce a Land, where this Sect is not. 3^{ly}, Because all other Sects, by their monstrous Blasphemies against God, make Men abhor them. But this hath a great Shew of Piety; because they live
justly



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justly before Men, believe all things well of God; only they blaspheme the Church of Rome.

The Ancient Opposers of the Bishop of Rome no Protestants. Cath. To the First, I answer, that the first that opposed the Doctrine of the Church of Rome and her

Bishop, was one, whom I am sure you will not be fond of. You may find his Name in your Bible, *Acts* viii. v. 9, and his Character, v. 23. And in the Sense of your *Objection* he was the first Protestant. I confess, such Protestants as him every Age has produced. But they were no more of Kin to one another, than *Samson's Foxes*; and had no Agreement, but in doing Mischief.

9. *Peter Bruis* was an *Peter Bruis and the Reformers at Cologne no Protestants.* (1) Anabaptist. Your Reformers at Cologne, who call'd themselves *Apostolical*, were a Branch of the *Manichees*. They (2) condemn Marriage (says *Ecbert*,

(1) This is evident by what *Peter*, the Abbot of *Cluny*, writ of his Heresy at the same Time: *Primum Hæreticorum Capitulum negat parvulos, infra intelligibilem ætatem constitutos, Christi Baptismate posse salvari, in Ep. ad Episcopum Arclat. & Ebredun.* (2) This is also affirm'd by *Enervin*, Provost of *Stemfeld* near Cologne, in a Letter to *St. Bernard*; as well as by *St. Bernard* himself, Ser. 65. & 66 in *Cantica*.

a contemporary Writer, and Abbot of St. Florin, in the Diocess of Treves) and threaten Damnation to those, who dyed in a married State. Some, among them, only condemn such Marriages, as are contracted between any, besides such as have never been married. They eat no Flesh, because they believe it to be unclean. This is the reason, they give of it publicly. But in private they say, that Flesh is the Devil's Creature.

10. John Wicklef hath so many Errors in what he writ, that he will give but little Credit to the Reformation. Amongst other things he says, (3) That all things happen by Necessity. That God could not hinder the Sin of Adam. That God does all things which are possible. That he forces Men to sin. (4) That the Keys of the Church have no Power in bad Ministers. That Laicks may Consecrate and Administer Sacraments. That it is a great Sin in Church-men to have Temporal Goods; and in Princes, not to take them from 'em. On the other side he grants, that (5) Images, Reliques, and Sacraments, are to be discreetly worshipp'd.

(3) Lib. 3. Trialogi. (4) Lib. 4. Trial. (5) In Tract. magno de Eucharistiâ cap. 9: Conceditur ergo, inquit, quod Imagines, Reliquiæ, & Sacramenta sunt cum prudentiâ adoranda.

11. John

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John Huss of Prague, tho' obstinate in several Points (some against you as well as us ; as that Article of the first : (a) That there is no Civil Lord, no Prelate, no Bishop, so long as he is in Mortal Sin) both held Transubstantiation to the last. Christ (6) says John Huss, by his own virtue, and his own Words, does Transubstantiate Bread into his Body, and Wine into his Blood.

Of Confession he says : (7) Because Sin is not pardon'd without Confession, where it can be had ; and it is not enough to call for the Priests, unless the sick Man makes his Confession ; the Explication says, St. James v. v. 16, Therefore confess one to another ; that is, Confess your Sins to a Man as you are ; and not only to God, as in the Old Law. ---

By

(a) In resp. ad scripta Stephani Palet-z, Nullum esse Dominum Civilem, nullum esse Prælatum, nullum esse Episcopum, dum est in peccato mortali. (6) Lib. de Sacramento Corporis & Sanguinis Domini, in carcere scripto, cap. 3: Christus virtute propria, & verbis propriis transubstantiat panem in Corpus suum, & vinum in Sanguinem suum. (7) In Jacobi v. v. 16, Quia remissio peccati non fit sine Confessione, si locus est confitendi ; nec sufficit inducere Presbyteros, nisi confiteatur infirmus ; propter hoc subdit glossa, Ergo confitemini alterutrum ; id est, homo homini peccata vestra : non tantum Deo, sicut tempore Legis.

By which it appears, that Confession is commanded. Christ deliver'd virtually this Precept, when he said, Do Penance, Mat. iv. But his Apostles expressly and distinctly, as St. James does here. He takes notice in the same place, that (8) Extreme Unction is a Sacrament, and does effectually what it signifies; Because it is a Sacrament of the new Law. That only Baptism, Confirmation, and Order cannot be twice received; Because they are the only Sacraments that imprint a Character.

He says (9) Exequies are commendable upon this account, that by devout Prayers we may assist the holy Souls in Purgatory.

Again. I invoke, (10) says he, in favour

gis. — Et sic patet, quod præceptum est confiteri. Dominus implicitè Confessionem præcepit, Matth. iv, Penitentiam agite. Et Apostoli postmodum explicatè præceperunt & distinctè, ut hic. (8) Unctio est Sacramentum novæ legis: ideo efficit, quod figurat. — In hoc Sacramento non imprimitur character: — Unde hoc Sacramentum iterari potest. Illa autem non iterantur, quæ relinquunt in suscipiente characterem, ut Baptismus, Confirmatio, & Ordo. Cætera verò quatuor non relinquunt. (9) *Ser. de Exequiis Prægræ Causæ laudabilis Exequiarum est* — ut, devotius orando pro mortuis, dormienti Ecclesiæ, id est, Sanctis in Purgatorio adjutorium impendamus. (10) *In Epitaphio fidei suæ*: Rogo etiam pro meis ejusdem Accusatoribus Virginem castissimam,

vour of my Adversaries, the most chaste Virgin, my Redeemer's Mother, the Reparatrix of Mankind, the Queen of Heaven; above the Angels, and the next in Happiness to her Son. He also calls her a *Mediatrix*.

Lastly, (11) Men may lawfully kneel, pray, offer, set up Candles, as they do, before the Image of Christ, or of any of the Saints. If John Hus was a good Protestant, why do not you the same? As for the Council of Constance it only degraded him, and his Disciple of Prague, for their Errors. The rest was the Emperor's Work.

12. To the Second: Dr. Waldenses. Heylin confesses that the Waldenses or Albigenes were not Protestants. I look not upon these Men, (12) says he, and their Congregations, as Founders of the Protestant Church, or of the same Church with them, as I see some do. Yet it was a great Oversight in him,

simam, Genitricem Salvatoris, reparatricem humani generis, Reginam Cœli, quæ ex titulo gratiæ naturæ superadditæ Angelicam naturam superat, quæ inter omnes Beatos citra suum Filium est beator. (11) *Lib. de Imaginum adoratione: Coram Imagine Christi, vel aliâ cujuscunque Sancti, licite possunt homines genu flectere, orare, offerre, candelas ponere, & sic faciunt.* (12) *Cosmography London anno 1677. p. 193.*

1st, To attribute the Errors of the *Waldenses*, or *Albigenses* to *Waldo* a rich Citizen of *Lions*, and Founder of the *Waldenses*, or *Vaudois*, anno 1160. Who, as *Monf. du Pin* says truly of them, Cent. 13. p. 147, in their first Rise were not guilty of any great Errors. 2^{ly}, To say, that in the Substraction of the Cup, in the Blessed Sacrament, he held an Opinion contrary to those of Rome. For neither *Rainerius*, who wrote in the middle of the Thirteenth Century, nor *Pilichdorf* that writ a Hundred Years after him, takes notice of any Disagreement, which the *Waldenses* then had with the Roman Church upon that Subject. *Waldo's* first Design was only Poverty. His Associates (chiefly Beggars, whom the selling of his Goods, and distributing the Price to the Poor, had brought him) had a *bizarre Mien* of Religious; and even in the Thirteenth Century, they came to Pope *Innocent III* anno 1212, for his Approbation of their Institute; as *Conrade*, Abbot of *Ursperg*, who then saw them at Rome, testifies *ad annum* 1212. But the Pope was not satisfied with their Behaviour, which seem'd to have more of *Ostentation* (and *Superstition*, in cutting the tops of their Shoos, to shew their naked Feet) than true Vir-

ture in it ; and approved St. Francis's Order in their stead. The first Fault the *Vaudous* committed, was, that being *Laicks*, and *Illiterate* besides, they undertook to Preach, both Men and (13) Women. Their next, to excuse this, was an Error, which both you and we equally condemn ; viz, (14) *That Pastors, whose Life is irregular, can neither Consecrate nor give Absolution.* To this they added, (15) *That it is not lawful to swear, upon any account whatever.* (16) *That it is a Crime to put Malefactors to Death ; for which all Princes, and Judges are damn'd.* (17) *That all Pastors are obliged to Poverty, and to renounce their Estates.* (18) *That Christians ought not to pay Tithes.*

(13) Rainerius, *aliàs* Reinerius, aut Reinerus, lib. de Hæreticis. (14) *Idem* cap. 5, Dicunt, quod Sacerdotes in mortali non possint consecrare : — quod nullus possit absolvi à malo Sacerdote. (15) *Ibid.* Dicunt, quod omne Juramentum sit mortale peccatum. (16) *Ibid.* Dicunt, quod omnes Principes & Judices damnantur : Et dicunt, Maleficos non damnandos, juxta illud : Mihi vindictam, & ego retribuam. Et Petrus Vallium Cernai, tempore Innocentii III. (17) Pilichdorf, Rainer, &c. (18) Rainerius, Ebrardus de Bethuniâ cap. 10, & Claudius Seyfellus.

(19) That any of the Faithful, for need, provided they wear Sandals, may Consecrate the Eucharist. (20) That the Church of Rome ceased to be the Church of Christ, ever since the Time of Pope Silvester, when the Poison of Temporal Endowments enter'd the Church. These and many others were the Errors of the *Vaudois*, when *Rainerius* wrote against them. They were then in many Parts of *Europe*. And, tho' more Ancient and Innocent than a great many other furious Sects which sprung up from them in the Thirteenth Age, mention'd by him, as the *Runcars*, who maintain'd; no Mortal Sin was committed by the lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Disorders; the *Ortlibenses* who deny'd the Trinity; the *Ordibarii*, who said Christ was a sinner; the *Cathari*, then a prevailing Sect in *Lumbardy*,

Runcars,
Ortlibenses,
Etc. no Pro-
testants

(19) *Afferebant quemlibet eorum, in necessitate, dummodo haberet Sandalia, posse consecrare Corpus Christi, Petrus Vallium Cernai.*

(20) *Dicunt, quod defecit sub Silvestro, quando venenum temporalium infusum est in Ecclesiam, Rainerius cap. 5.*

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whose common Errors were, that the Devil is the Author of this World, that Marriage is a mortal Sin, as well as the Eating of Flesh, Eggs and Cheese; that there is no Resurrection; that it is not lawful to kill Animals; to which they join'd the Errors of the *Vaudois*; the *Paterini*, whose Errors the *Cathari* espoused, of the Author of the World, of Marriage, &c: The *Stadings*, a most violent Sect in Germany, which honour'd *Lucifer*, and said he was unjustly condemn'd; but that one Day he would be restored, and that they should be saved with him (and if you be content to list such *Protestants* as these, you may take the great Turk with them, for of all that ever *Protested* against the Church of Rome in the latter Ages, he is the Greatest) I say, tho' the *Vaudois* were innocent in respect of these and other outrageous Heresies; yet *Rainerius* does not quite excuse their Morals. He says they *dissemble* in Matters of Religion; that (21) *They come to the Catholic Church, are present at Mass, come to*

(21) *Ipsi etiam fide vadunt ad Ecclesiam, Offerunt, Confitentur, Communicant, sed totum fide, cap. 5.*

Confession, and receive the Communion, without being Catholics in their Heart.

13. As to the Antiquity of the *Vaudois*, *Rainerius* fixes their Beginning, where it truly was, in *Waldo* of *Lions*, after the Middle of the Twelfth Century; tho' some vainly pretended to carry it higher. Which, if true, would rather be a Discredit to you. For, if the *Vaudois* were a separate Sect (either in *Pope Silvester's* Time, or before it) from the Roman Church; they were certainly *Hereticks*. And if *Rainerius* had thought, they or any Part of their Sect descended from the Apostles; he would never have left it, as he did, to become a *Catholic*. How the *Vaudois* were afterwards turn'd into *Sacramentarians*, and then into *Calvinists*, *Mons. du Pin* tells us, Cent. 13. p. 149. This Sect, says he, encreased very much in the Thirteenth Century, in spite of the Inquisitors, and spread it self in *Arragon* and in the Vallies of *Piedmont*, where it has remain'd, still holding the same *Maxims*, till it was united in the Year 1530 with *Oecolampadius* and the other *Sacramentarians*; to whom the *Vaudois* sent Peter

When the
Waldenses
began.

Their pretended Antiquity a Discredit.

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Mason and George Morel, who enter'd into a Treaty with Oecolampadius and Martin Bucer. These Two latter propos'd to them the rejecting of several of their Errors, by acknowledging, that a Christian might swear lawfully, and exercise the Office of a Magistrate; That the Ministers might possess something de proprio; That one might punish Malefactors with Death; That wicked Ministers might Administer the Sacraments &c. And they engaged them to maintain others, which they had never maintain'd before; particularly, That the Body of Jesus Christ is not in the Eucharist, and that there was no Necessity of Confessing their Sins; a Doctrine, which the Vaudois never till then openly opposed. However, notwithstanding this Union, most of the Vaudois persisted still in their old Principles, till Necessity forced them in the Year 1630, to take the Calvinists for their Pastors.

14. The *Albigenses*, so named from the Place of their Residence, the Town Alby in Languedoc, seated upon the River Alby, in the Thirteenth Century, spread themselves in Languedoc, Provence, Dauphiné, and Arragon. Some of these were

were *Vaudois*. But the greatest Part were *Cathari*, or *Manichees*. *Peter Monk* of *Vaux de Cernay* distinguishes them from the *Vaudois*. And both he, and *Alanus* (call'd the Universal Doctor) who taught Divinity in *Paris* a great Part of the Thirteenth Age, charge them with Errors of the blackest Complexion; as of owning Two Creators, the one Good, the other Bad; and even Two Christs, the one Bad, who appear'd upon Earth, the other Good, who never liv'd in this World; of denying the Resurrection; of Condemning all the Sacraments; and believing Marriage unlawful. The *Vaudois* had laid Five Sacraments aside. These, it seems, finish'd the Work, and cast off the other Two; as the *Quakers* have reform'd the Reformation here. The *Vaudois* (protesting against the Authority of the Fathers, and of the Church of all Ages) left every one to his own private Judgment.

15. The *Albigenses* approved the Rule, and destroy'd the Scripture by it. So did the *Runcars*, the *Paterini*, the *Cathari*, and so many others, all rising from the *Vaudois*, by that fruitful Principle. For Heresy always had, and always will have

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have this Badge, that it *separates* Christians, but can never *unite* them. And every *new Branch* is ten times more vicious, than the *Root*. The *Disciple* is convinced, he has as much *Liberty* to reform his *Master*, as he had to reform the *Church*; as much to reject *Thirty Books of Scripture*, as he had to disown *Three*: *Idem licuit Valentinianis quod Valentino; fidem suo Arbitrio innovare.* 'Tis true the *Vaudois*, and all the innumerable *Sects* which sprung from them (how opposite soever in their particular *Tenets*) as they had all receiv'd their *Being* from one *Principle*, so they seem'd to have only one *Heart* and one *Soul*, when *Rome* was to be *attacked*. But if they had had *Truth* on their side, they would have had *Unity* with it. God cannot be the *Author* of *Confusion*. Nor can those *Lights* be from him, which lead *Men* into *Errors* as opposite, as they are *extravagant*. 'Twas this, if we believe *Dr. Heylin*, put the *first Stop* to your *Reformation*. (22) *Many Men* (not improbably) *thinking*, there must be some

want of Truth in the Foundation of that Building, which had such wide and open Breaches in the Superstructures. Where those Two Words of the Doctor not improbably, may deserve a particular Attention.

S. 33. Discourse Thirty third.

Of Heresy and Schism.

Min. **W**E agree with you, that both Heresy and Schism are damnable Sins. But then to make any guilty of them, without Evidence, is highly uncharitable. And Scholars are not yet agreed, in what the Idea of these Sins consists.

Cath. Will you stand to that, which the Catholick Church has had of them from the Beginning, and always will have?

Min. Most readily.

Cath. Heresy then is a wilful Separation from the Doctrine of the Catholick Church, I mean from that which she holds to be a Reveal'd and Apostolical Truth. As Schism is a Separation
(1) from

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(1) from her Government. Upon this Idea all the Ancient Hereticks and Schismatics have been Condemn'd. And so long as Christianity continues, those that separate themselves from the Church upon Pretences concerning the Substance of Faith, shall be properly counted Hereticks: But if the Cause concern not the Substance of Christianity, Schismatics, says Mr. (2) Thorndike. Dare you stand to this?

Min. I am not willing to do it. For why may not the Catholick Church in its Rulers be guilty of Heresy or Schism, as

(1) S. Hieron. in c. 3. ad Tit.: Inter Hæresim, inquit, & Schisma hoc interesse arbitramur, quod Hæresis perversum dogma habeat: Schisma propter Episcopalem dissensionem ab Ecclesiâ separet. Quod quidem in principio aliquâ ex parte intelligi potest diversum. Cæterum nullum Schisma non sibi aliquam confingit Hæresim, ut rectè ab Ecclesiâ recessisse videatur. Huc pertinet, quod ait S. Augustinus Lib. 2. contra Cresconium Donatistam Cap. 7, Schisma est recens Congregationis ex aliquâ Sententiarum diversitate dissensioneque enim & Schisma fieri potest, nisi diversum aliquid sequantur qui faciunt) Hæresis autem Schisma inveteratum.

(2) Letters at the End of Just Weights and Measures p. 229.

well

well as others? To me Mr. Chillingworth's Definitions are more essential.

(3) *Heresy is an obstinate Defence of Error, against a necessary Article of the Christian Faith. And Schism is a causeless Separation of one Part of the Church from another.*

Cath. 1. Is not an obstinate Defence of Error, against any Article of the Christian Faith, a damnable Sin? And what Sin is it, if it be not *Heresy*? 2. In the Case of *Heresy* and *Schism*; who is the lawful Judge, if the *Catholick Church* be not? Who, I say, is the lawful Judge which Articles are necessary; which Separation is causeless, which is not?

Min. 'Tis not reasonable the Church should be Judge in her own Cause.

Cath. But you think it reasonable enough that you should be so. Or if neither Party must be the Judge (since all Christians upon one account or other are engaged in the Dispute; and therefore Parties) all the Disputes of Christians among themselves must ne-

(3) Religion of Protestants. London anno 1638.
Ch. 5. Num. 52. p. 260.

cessarily be decided by Unchristian Judges, either Jews, Turks, Deists, Heathens, or Conscientious Atheists. But this is a Method which the *Catholick Church* from the Beginning hath never been used to. If, judging of the Disputes of her Children, be judging in her own Cause; 'tis too late to question her Authority now, after She has been near Seventeen Hundred Years in the Exercise of it.

Min. We are content to appeal to the Scripture, and to the Fathers of the Three first Centuries in all our Controversies.

Cath. 1st, The *Arians* did the very same; but could never stop the Church's Sentence by it. 2^{ly}, Whoever appeals to a dead Jury, makes himself the Judge. To appeal to the Scriptures [or other Writings] alone, when the Sense of them only is questionable, is to declare, that we will submit to no other Trial but our own Sense, says Mr. (4) *Thorn-dike*. Which, I think, may be very

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(4) Just Weights and Measures, Chap. 21. p. 137.

well call'd a Definition of *Heresy*, that is, of chusing by Caprice what we will, or will not believe. I believe, and am willing to be judg'd by, the Holy Catholick Church, is the humble Faith of a Christian. I will not submit my Judgment to any one in Matters of Religion, is, I fear, a sure Mark of *Heresy*, Self-conceit, and Pride. A Man that is an Heretick, says St. Paul, after the first and second Admonition, reject; knowing, that he that is such is subverted, and sinneth, being condemn'd of himself, Tit. iii. v. 10, 11. Ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρησάξουσιν αἰρέσεως ἀπωλείας — ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπόληαν, There will be lying Masters, who cunningly will introduce damnable Heresies, — and bring upon themselves swift Perdition, and many will follow their pernicious Ways, 2 Pet. ii. v. 1, 2. St. Jude calls them, Raging Waves of the Sea, forming out their own Shame, to whom is reserved the blackness of Darkness for ever, v. 13. St. Paul reckons Heresies among those Crimes, of which, says he, I tell you before, as I have also told you in time past, that they who do such things shall not inherit the Kingdom of

of God, Gal. v. v. 20, 21. See Rom. xvi. v. 17, 18.

Min. I suppose, we need say no more for the stating of Controversies. At my next Visit, you may expect to be attacked concerning the necessity of the Reformation.

Cath. Till then, Farewell.

F I N I S.

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